

THE SPIRIT OF MISSIONS.

VOL. LXI.

SEPTEMBER, 1896.

NO. 9.

MEETING OF THE HOUSE OF BISHOPS.

WHEREAS, The General Convention has, by a concurrent resolution, in accordance with Title I., Canon 19, Section xvi., Clause I., given consent to the election during the recess of the General Convention, of a Missionary Bishop for the Missionary Jurisdiction of Duluth, and also for the election during said recess of a Missionary Bishop for the Missionary Jurisdiction of Asheville; and

WHEREAS, Twelve members of the House of Bishops have, in writing, requested me, as Presiding Bishop, to convene the House of Bishops to elect a Missionary Bishop for the Missionary Jurisdiction of Duluth, and twelve members have also, in writing, requested the convening of the House of Bishops for the election of a Missionary Bishop for the Missionary Jurisdiction of Asheville;

I do hereby, by the authority committed to me in Title I., Canon 19, Section xvi., Clause I., convene the House of Bishops on Tuesday, October 20th next, at 11 o'clock in the morning, at the Church Missions House in New York, to elect, if it is so determined, a Missionary Bishop for Duluth and a Missionary Bishop for Asheville.

JOHN WILLIAMS,

Bishop of Connecticut and Presiding Bishop,

By W. CROSWELL DOANE,

Assessor.

MIDDLETOWN, CONNECTICUT, August 6th, A. D. 1896.

The Holy Communion will be celebrated in the chapel at 9.30 A.M., at which it is hoped that all the Bishops meeting for these elections will be present.

“THY KINGDOM COME.”

OUR Lord gave this prayer to His disciples, and commanded them to use it when they prayed. Its use is also obligatory upon all who profess and call themselves Christians. In every office of the Church's service this petition will be found. Both morning and evening its precious words ascend to the throne of grace from every family altar. People of every clime, and caste, and condition have used the same words, and still use them. The reason is patent. The coming of the Kingdom of God was the burden of all prophecy. Throughout the varied dispensations of the Old Testament period, it was the central idea around which all others were grouped. Every symbol and type and ceremony breathed its spirit and emphasized its significance. With the coming of the new dispensation it gathered still greater force and opened up the largeness of its meaning.

The life and work of Christ declared the full nature and character of the Kingdom; His death opened it to all believers; His resurrection proved its stability and everlastingness; His ascension crowned it with reality and power.

The Sacrament of Baptism He made the door of entrance and condition of discipleship, and the Sacrament of the Altar, the life of the Kingdom within the soul and the assurance of communion and fellowship with its King. The care, fostering, and propagating of the Kingdom He committed to His Apostles, and through them to their successors in office through all time, and upon all who should be admitted into the Kingdom through them He placed a claim of service, that they, by prayers, labors, and gifts, should faithfully and diligently aid in setting forward the Kingdom among men, and that claim is a lifelong claim, and the measure of its service is the measure of one's ability to do.

How serious, then, becomes that prayer, "Thy Kingdom come," in the light of these facts. Every baptized member of the Kingdom stands obliged by a solemn pledge to continue faithful unto life's end, and when that prayer becomes a mere recitation, and its meaning and spirit but a dead creed, that solemn pledge goes for nothing save as an accuser at the great day of assize. Fidelity to the Kingdom of God becomes the measure of appreciation and gratitude. When one seriously and fully realizes the scope and meaning of Calvary, its blood-purchased blessings and gift of eternal life, its cleansing of sin and perfecting of human character, lifting man out of the power of sin, Satan, and death, to become the child of God and an inheritor of the Kingdom of God—when one fully and seriously realizes all this, appreciation and gratitude and love take possession of and fill up the heart, and become the impetus of every activity in the service of the Kingdom of God.

"Out of the fulness of the heart the mouth speaketh," and out of that same condition, there comes the ready and cheerful response to all the calls of duty. Prayers, labors, gifts for the extension of the Kingdom of God are the living and active expressions of a heart touched with gratitude to God, and an earnest of that deep and longing desire for the coming of His Kingdom. Let us judge ourselves then by this standard, and test the sincerity and honesty of our prayer, "Thy Kingdom come," by the measure of service and devotion we offer in its behalf.

A GIFT TO THE CHINA MISSION.

BISHOP GRAVES writes from China, under date of July 24th last, as follows:

Here is a little bit of independent evidence that we are doing our best here. The Rev. Mr. Hodges is the English chaplain in Shanghai. I have sent the money to Dr. Merrins for his new work in Nganking:

"THE DEANERY, SHANGHAI, July 22d, 1896.

"MY DEAR BISHOP GRAVES:

"Will you please accept the enclosed check for twenty-five dollars as a small contribution to your increasing and useful work? I am sorry you have to deplore the lack of interest in your supporters and hope that your appeal will stir many of them up. Yours, very sincerely,

"H. C. HODGES"

REACHING THE HEARTS OF BARBARIANS.

THE Ramsden Sermon at Great St. Mary's Church, Cambridge, England, was delivered this year by the Right Rev. Dr. J. R. Selwyn, formerly Bishop of Melanesia. In the course of the sermon the preacher showed in a very interest-

ing way how Christian teaching, in its simple, practical form, meets the needs and reaches the hearts of people sunk in barbarism. He said:

When you live, as I have lived, among races whose idea of God is broken up, twisted, and distorted in a hundred ways, then you feel what a mighty truth you are bringing to their souls when you tell them of the Father. In the islands of the southern Pacific one ruling idea of worship is that the spirits of the dead are the rulers and protectors of the living. The mysterious power which they call *Mana* abides with the soul after death, and a man who has been powerful in life will be powerful as a spirit in another world. But what is the result of such a belief? The spirit is conceived of, and I think necessarily conceived of, as of like passions with ourselves and consequently, though it may protect and aid you in battle, guide your canoe on its journey, make your crops fruitful, and so on, yet even against yourself it is ready at the least offence to be malevolent, and against others its aid is invoked for every kind of hatred and injury; no one who has not lived in such a state of life as this can conceive how the element of superstitious dread enters into all the transactions of life.

Each bush and island has its own spirit, an object of fear to all but a very few. You row in your boat through some beautiful pass, amid all the glory of tropical foliage and tropical skies, and the old man by your side crouches down in abject terror if you approach some headland too closely. You seek to bathe in some sparkling pool, and the boys who accompany you rush away lest the spirit who lives in the cool depths should destroy them. You go in your rounds through some village where the people receive you hospitably, but the man who brings you food first tastes it himself, not from fear of poison, but to show that no charm has been said upon it. You visit some powerful chief who is ill, and find him, not in his own well-made house, but in some miserable hut in the bush, where he has fled to escape, if possible, from the wrath of the deity he has offended and this spiritual fear is the cause of much of the separation and isolation which constant feuds have made between people living close together on the same island.

For in many islands no one of any importance can be imagined to die a natural death. A cause of the illness must be sought, and that cause inevitably is witchcraft. Recourse is had to divinations in some form or another. The innocent inhabitant of some neighboring village is pitched upon as the offender, and is pursued with unrelenting hate.

I saw in the island of Opa a man and his little girl lying side by side, both with their legs shattered by a musket ball. The man was first wounded, but not killed; the girl was afterward shot, as they could not touch the father again, and this because a man had died in a neighboring village, and they had accused this man of being the cause of his death.

It is impossible in the space of a sermon to do more than outline such a subject as this, but I hope I have said enough to show what a message of "glorious liberty" we bring when we declare to such a people as this that God is our Father which is in Heaven.

In place of all these countless petty spirits we tell them of the one great omnipotent God, who fashions the earth and holds the seas in the hollow of His hand, and then when they have in some measure grasped this truth, we tell them in the name of Christ that that God is our Father, and that His name is "Love."

"Before I believed," said an old man to Mr. Penny, one of my clergy, "I lived in fear, and was bowed down as a woman with child. Now I am free." And another old chief showed how completely and how simply he had embraced this idea, when, after having been with me a long voyage to Norfolk island and back, he

said to me as I left him on the beach at his own home: "Bishop, I have been a long way, I have seen many lands, I have been through heavy seas, and God has brought me safe back again, and now I will go and return thanks to my Father which is in Heaven."

But when you have taught them of the providence and of the Fatherhood of God, then they ask, and ask rightly: "How know you of His love? What proof have you that this Being, whom you describe as so lofty and so powerful, does really care for people so small and insignificant as we are?" A little boy, fresh come from the wild island of Santa Cruz, asked that question, the night he died, of one of his own friends, who was a little more instructed than himself. And the friend gave him the answer, which is our answer, and the only one I know that can really prove the love of God: "God so loved the world, that He gave His only-begotten Son, that all that believe in Him should not perish, but have everlasting life."

I remember the great chief of Bagotee, when he was a heathen of the heathen. I know many villages which he simply swept away from the face of the earth, murdering man, woman, and child, that he might raise his name in the land and adorn his house with their skulls. That man has turned to Christ, and now Dr. Welchman tells of him coming day after day, first once, then twice, and lastly thrice, in his eagerness to help him in his translation of the Gospel, scanning every word, and allowing none to pass till he had obtained the right one.

BRIEF MENTION.

THE July number of *The Church in China*, the official magazine of the China mission says: "In the Decennial Reports of the Imperial Customs the following kind notice of the mission occurs: 'The American Church mission, which for many years has had a large centre in Hankow and Wuchang, commenced work at I-chang at the end of 1888, when an English missionary [the Rev. Herbert Sowerby, now rector of St. Mark's Church, Coldwater, Michigan], and two native assistants came up from Hankow for that purpose. Mission work was begun in a quiet and unobtrusive way, and a few weeks afterwards the mission was fortunate in being able to rent a large native house in the city, which it still holds. The number of Church-members at I-chang is now over fifty. The mission holds Sunday and daily services, in addition to certain weekly Bible-classes. It has a boys' and girls' school. The villages in the neighborhood have been visited, and a little medical work has been done. A substantial European house was destroyed, shortly after its completion, in the riot of 2d of September, 1891. Three books and several tracts have been written in Chinese. Notwithstanding that Sha-sze has always been famous for its antipathy to foreigners and mission work generally, the American Church mission has been able to establish an important branch there. The work is carried on by a native in Deacon's Orders and his assistants, and fifty-eight converts have been received into the Church by Baptism. Daily services and Bible-classes are held, and a boys' school has also been opened. In spite of the 1891 riot, and many other difficulties and troubles that the American Church mission has had to contend against, it is said to be still going on successfully, and its promoters consider the future prospects of the mission as being bright and encouraging.'"

THE Rev. J. M. Francis, writing in *The Church in Japan* of the theological school at Tokyo says: "The divinity-school closed for the year on Friday evening, June 19th, with a service and sermon in Trinity Cathedral. The procession of students and clergy formed in the parish-building, and marching across the street, en-

tered the cathedral singing the hymn, "Holy, Holy, Holy," as a processional. Evening Prayer was said by the Rev. J. H. Kobayashi and the Rev. E. Y. Sugiura. The Rev. J. Y. Naide was the preacher. After the sermon, the Bishop presented diplomas to the four members of the graduating class, who were vested in cassock and surplice. At the close of the service, a large concourse assembled in the parish-building, when several addresses were made to the graduates, that on behalf of the faculty being delivered by the Rev. J. M. Francis, sub-dean. On Sunday morning the four graduates were admitted catechists by the Bishop. A more satisfactory class has never been graduated from the divinity-school. The men are men of ability and of character, and should do good work both as catechists and later as clergy. One remains at the cathedral as assistant in the native congregation; another goes to Mayebashi, a most difficult field; a third, to Kawagoye; and the fourth is still unplaced."

THIS month's frontispiece presents a group of the members of St. Agnes's School, Kyoto, Japan, and follows upon the picture of the buildings of the school, which was the subject of the frontispiece last month. At the right of the group are the Rev. A. D. Gring, and seated in front of him is Miss Martha Aldrich, who teaches the English language in the school.

THE Rev. R. C. Cooper writes from Buchanan Station, Liberia, that the first baptisms which have taken place in St. John's Chapel, at that station, were administered on the First Sunday after Trinity, June 7th. Eight heathen children were to have received the Sacrament, but only four could be presented. The other four were to be baptized at a later day.

APPLICATION has been received from some young men living in Honolulu to be admitted as students to St. John's College, Shanghai. In announcing this fact *The Church in China* says: "We are glad to think that the name of the college has travelled so great a distance."

It has been said that "a man who does not give definitely, and who does not set down in his account book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger or deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year to see how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals."

WITH OUR CORRESPONDENTS.

A VENERABLE Priest, a deputy to the last General Convention, writes: "Much is now said in the Church press, on raising money for missions. Let an old stager say something on laying the burden on the right back. Large territorial dioceses should no longer cut off the thinly settled and poorer portions of their territory, call them missionary jurisdictions, get a Bishop for them, and saddle the Board with travelling expenses and \$3,000 a year as salary for him. It may be right to give those districts more episcopal care; if so, get a Coadjutor Bishop, and when the weaker portion grows strong enough, divide, and give the two parts to the Bishops on the ground. The clergy and laity at Minneapolis felt strongly on this point. At the next General Convention I think they will say to propositions for division of dioceses: 'Wait until you can pay for it amongst yourselves, without burdening the

Church at large any further in this way.' If the Board will take some such ground as this, I am sure it will be strongly supported by the great body of regular contributors. We cover much ground; let us for a few years fill up a little more."

THE Rev. Henry Beer writes from Alaska, in a letter mailed at Juneau July 23d: "Dr. Campbell, the latest addition to the staff of clergy in Alaska, arrived at Juneau by the last steamer. He is assisting me in Juneau and the neighborhood. As soon as the Bishop gives him an appointment he will start for his station. He is pleased with the prospect in Alaska, and likes the climate. We held service for the second time in the unfinished church yesterday, Dr. Campbell assisting. We are pushing the work along, and by the time the windows and pews arrive, I hope the building will be completed. Our congregation has grown already since we got into the church. I visited a gold mine last week, and hope to hold service among the miners there this week. I am also trying to get a lot to build on at Douglas Island. So far we have been unable to hold service there for want of a place for services. Our only hope, so far as I see, is to build a small cheap church there. Should I get the lot, I shall be glad of help toward this structure; but of that more hereafter. I am deeply grateful for the many offerings that have been made for Alaska, and acknowledged in THE SPIRIT OF MISSIONS. With so many Christian friends to assist us we are encouraged to go on without a shadow of fear or feeling of despondency to work for the Lord to the best of our ability."

THE Rev. Horace B. Goodyear, of North Watertown, in the Diocese of Central New York, writes: "I send herewith a money order for \$4.98 for Domestic and Foreign Missions. Please credit the same to the following congregations: St. Andrew's, Glen Park, \$1.96; St. Paul's, Brownville, \$0.65; Church of the Redeemer, North Watertown, \$2.37. I wish the offering might be very much larger. My people are all poor and have not been much accustomed to give for missions. Hence I am doubly glad to have succeeded in getting even this much to help on the work of making up the deficit in the missionary treasury. If all parishes and missions would do something, surely a great increase in the treasury would be noticeable. I cannot but believe that the present stringency will result in good, because its publication will bring the great matter of missions before the Church, before even the careless ones, in a way that must claim their attention and in many cases rouse the interest and prompt to greater efforts. The *duty* of giving to and praying for missions is matter of real education. The idea of it gets into the mind slowly; but, thank God, some have it in the heart, and see that it is the primary work of the Church and not, as is too often the case, an appendage to our Church work. It must greatly encourage you to feel how many there are who are *praying* for missions, as well as giving of their money."

A CORRESPONDENT in Benjamin, Texas, inclosing a contribution, writes: "On the tenth of July, 1895, the Rev. Wm. Taylor Douglas, missionary for the Panhandle of Texas found his way to this obscure little village. It is impossible to describe the emotions with which the writer met for the first time in twenty years, a minister of the Church to which had been devoted the love and unquestioning faith of early life. Mr. Douglas passed the night with us and the next morning hurried on to fill an appointment in a little village some distance west of us. He returned on the eighteenth of the month and gave us a night service. Only once before in twenty-eight years had I known the blessed privilege of participating in that beloved form of worship. There was a large congregation, many of whom were

impressed with the solemnity and beauty of the services, which they had never before witnessed. As the months glided by, occasional copies of *THE SPIRIT OF MISSIONS* and other Church publications were welcome reminders that the missionary had not forgotten the lonely and long-lost child of the Church. It grieved me to learn of the threatened large deficiency in missionary funds, and I had concluded that Mr. Douglas could hardly venture again upon so expensive and fatiguing a journey in hunting up the stray sheep of the fold, when to my great joy and surprise he again made his appearance on the seventh of this month, travelling this time in a covered wagon in which he had been out some weeks making his great circuit of the plains. Mr. Douglas and his companion, an earnest young man preparing for the Ministry, rested with us two days and a half. We deemed it a great privilege to welcome them at our family board (they slept in their wagon), and by their conversation and companionship felt ourselves strengthened and encouraged in all worthy efforts. On Sunday morning Mr. Douglas had service in the court house, administered the Holy Communion, and gave us a most instructive and interesting sermon, taking great care to explain the usages and worship of the Church to a large congregation. At night the sermon was most helpful and encouraging, beautifully and eloquently portraying the tender compassion and fathomless love of our Heavenly Father. I feel largely in debt to those who by their services and their gifts sustain the mission work, and in gratitude make this humble acknowledgment of benefits received, believing that the seed thus sown has fallen on good ground, and that in due time an abundant harvest will be reaped."

BISHOP PARET ON MISSIONS.

THE Bishop of Maryland in the course of his last convention address spoke with wisdom on the subject of diocesan missions, and his forceful and practical words would be just as applicable to the larger subject of the general missions of the Church. After speaking of the division of the diocese by setting off the Diocese of Washington, the Bishop proceeded: "I pass now to a matter which ought to be foremost at this and at every convention in our thoughts and work. I sometimes almost wish it had another name. Where we speak of diocesan missions, some other Christian bodies speak of Church extension. It is a bolder name; a more hopeful and inspiring name; a stronger name. It puts the work to be accomplished foremost. Our title expresses the method rather than the result expected. We want to do something, and we send out men to do it, and these men sent out are therefore called missionaries; but the work they are to do is more important than the method, and that work is the extension of the Church. It is the enlarging the place of our habitation, the lengthening of the cords, and the strengthening of the stakes. . . .

"If our area for missionary work has been reduced, our missionary treasury has been reduced in just the same measure; but who thinks of doing less than we are doing now? I cannot see a place from which I would dare to withdraw a clergyman. I cannot see a mission station which we could give up without shame to ourselves, and unfaithfulness to Christ, and cruel loss to souls in need. If it could be possible that any could think of reducing our efforts, I am sure that one week's journey with the Bishop on his round of duty would effectively convince him. I would take him where I have been compelled to lay upon one single clergyman the whole duty of two large parishes with their separate churches, giving him a district of almost 200 square miles, and from one part of this comes the piteous cry for fuller pastoral care. I would take him to another single parish, itself

covering almost 200 square miles, where the one clergyman must try to minister to three distant churches and three school-house stations.

"To reduce our present scale of work would mean either that some pastor now wretchedly supported must be pinched with harder poverty and scantier bread for his table, or worse yet that some souls should be left to starve for want of the bread of life.

"Brethren, we must not entertain the thought for one moment. Rather say that under the impulse from closer concentration of work and from gratefulness for large blessing from God, our hearts shall be warmer to pray, and our hands readier than ever before to give, for giving to others a share in the blessings God has given to us. Dear brethren, I am sure I may assume your willingness. I know that if you could speak out now, you would with strong, unanimous voice tell me you want to do, and will do, all that is in your power; that you do want the Church's work for Christ to spread; that just as you would help a man starving for bread, you would help starving souls.

"You see the need for this work, you see the duty; you see the blessedness. It is not the *will* that is lacking, you tell me, but the ability. You will do all that you are able to do. Will you? That is all I ask, brethren; that is all God asks. 'Every man as he is able.' 'As God hath blessed him.'

"And so we come to some great questions: What is our ability? What is the ability of this diocese? What is the ability of each parish? What is each soul's ability? And then another question: How can that ability be effectively brought into action?

"The Diocese of Maryland has lost by the setting off of Washington almost 12,000 communicants. A year ago it counted 30,000; to-day it has, we will say, 19,000; and besides communicants it has very many interested helpers and attendants who shrink from that highest blessing. But think now of the communicants only. Three-fourths of that number are in our cities and large towns. Many of them are rich. Most of them are fairly well off. I do not speak of it with boasting, but I speak it in shame, and, dear brethren, I do *feel* the shame, when I say that we have a smaller proportion of the *very* poor and needy than almost any other Christian body.

"Consider then fairly the constituency of our parishes and churches and let honest conscience answer whether an average of two cents a week from each communicant member would not be a moderate, a very moderate contribution to be expected. I say as the average. I recognize that there are some very poor congregations; that there are some missionary stations among very poor people; but consider the average of our congregations, and you will say with me, that for one communicant too poor to lay aside that sum weekly, there are twenty who could double it, treble it, or multiply it many, many fold. I assert without fear of contradiction or disproof, that it is easily within the power of this Church in Maryland to contribute for its diocesan mission work at the rate which I have named, and yet at this petty rate, the annual contribution of this diminished Diocese of Maryland for its diocesan mission work would be more than \$18,000, while the diocese has seemed to groan when asked for only \$9,000! No, it is not the power that is lacking, and I do not believe it is the will that is lacking. It is the want of right method; the want of almost any method whatever.

"I do not know any branch of human business, or any other religious organization besides our own, whose money affairs are left so without unity, without order, as ours are. In this diocesan mission work, all we have is first the resolution of the convention saying that a certain sum ought to be raised and used; then the appor-

tionment, or the naming to each congregation by a committee, of the portion which is thought to be its fair duty, and then each parish or congregation acts, or fails to act, just as its authorities choose. In some, the rector puts his own zeal and enthusiasm in it, and interests the people. In some, the rector never mentions it, or if at all, only in the most cold and formal announcement. In some cases it is handed over to the vestry, or the vestry assume the right to control the matter. As a matter of fact the thought of contributing for diocesan missions never reaches the knowledge or thought of one-fifth part of the individual members of the Church.

"There, brethren, is where the great fault lies. It is not a parochial responsibility. It is not a vestry responsibility. It is a personal responsibility, personal to every Christian soul, and the confirmed member of the Church, whether old or young, whether rich or poor, who does not personally give something for the spread of Christ's Gospel in the Church, is failing in Christian duty, and sinning against God as really as if he or she failed to honor God in any other way.

"It is not a parish responsibility. I was going to say there is no such thing as parish responsibility. What we sometimes speak of under that name is only the aggregate of the individual responsibilities of those who make up the parish. The constituted authorities of the parish, the rector and vestry, cannot relieve the individual members of that individual responsibility. They are only the authorized agents and officers for bringing out that individual responsibility into life and action.

"It is the surest way to stifle all missionary thought and love, for the vestry to take it in charge and sit down and vote a lump sum out of their treasury, making it as cool a matter of business as the directors of a bank would make of voting their dividends or expenses. I tell you, missionary offerings, gifts for Christ's cause, are not meant by Him to be so determined. They are to be gifts of personal love to Christ; of personal love for our fellow-man; acts of devotion and of living worship; and the missionary power of the Church will never be reached until we get through parochial authorities to the people themselves. I knew an instance, not in this city, where in a parish whose communicants reached almost 1,000, and where personal wealth was abundant and general, \$600 had been asked for as only in fair proportion with what poorer brethren were doing, and the vestry passed a resolution that they would not permit more than \$300 to be given. I did not hesitate to say that the vestry had no right, human or Divine, thus to come between God and the love of His people; to lock up the fountains and impulses of their devotion, which it was their duty to stimulate and help.

"As bearing upon this point, I ask your thought to the express law of this diocese upon this very matter. Brethren, laws, whether you call them canons, or by any other name, are not arbitrary exactions or impositions. God's laws are not to burden but to direct and help us, and Church laws are the expression and fruit of the Church's long experience as to what is best and most helpful, and by that law the duties as to money matters of the vestry, as financial agents and trustees under civil law, are clearly defined and separated from the duties which belong to the rector in his spiritual relations with his people. In the matters which approach nearest to ordinary business of a corporation, the contract with the minister, the collection and payment of his salary, and of episcopal and convention assessment, and of the expenses of the Church, it is declared to be the vestry's duty to take care; but with equal clearness, the moneys for more directly spiritual and charitable uses, for the poor and for missionary use, are positively placed under the charge and responsibility of the minister as part of his spiritual work. Nothing could be clearer or stronger than the Church's law in this matter. Here are the very words :

"Sec. 6. It shall be the duty of the rector of each parish or congregation to

devise and carry into effect ways and means for the collection of moneys for the work of the Church herein provided for, by holding meetings, public or otherwise, procuring subscriptions and donations, and issuing or circulating papers, statements, addresses, or the like; or by such other measures, as he may deem most effective.'

"If the rector or pastor, instead of honestly and earnestly doing his spiritual duty in this respect, washes his hands from it and hands it over to the vestry, you may be sure that they will think it their duty to keep down to the lowest that item of parish expense, just as they would keep down their bills for coal and gas and repairs.

"In my visitation questions for the year 1895-96, I have asked what means are taken to interest the people for diocesan missions, and I have been amazed, ashamed, and distressed by the cold indifference and almost absolute neglect shown by the answers. In a few instances the answers indicate honest earnestness. In one instance the bold, open answer, almost defiant, and coming from a strong church, is the simple word, 'None,' and I must in faithfulness say alike to the one who so frankly declares his neglect, and to those whose answers prove it less directly, that they are not loyal to the Church, because they fail in a sacred duty which the canon law of the Church lays upon them; that they are robbing the souls of their own people of a privilege and a promised blessing; and holding back in parochial selfishness where they ought to be helping forward the onward march of the Church.

"It is the clergy, who in parish selfishness, or timidity, or indifference, are stifling missionary zeal. I know well what plausible excuses may be given. One says: 'I fear my own flock may be scattered, and I must concentrate all my power and interest upon them.' Another parish finds itself torn and weakened by its own divisions and internal strifes, and has heart for nothing else. Another is too far off on the distant outskirts of the diocese to care much for the needs and work at the centre. Another has its own great and successful enterprises, and it cannot cripple them or check them. Yet another must repair the breaches of its own tottering walls. It is but a repetition of the old story of the time of the Judges.

"The land had been in peace, and each of the twelve tribes, in its own home, cared for its own welfare; but trouble came, and the trumpet was blown that called all Israel to forget tribal and personal interests, in the common danger and common work; to come up to the help of the Lord. Some came at Deborah's summons; Ephraim and Benjamin and Zebulun and Naphtali, and glowing are God's words of praise; but severe in scorn was the denunciation of those who failed. 'For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds to hear the bleating of the sheep? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the shore and abode in his breaches.'

"Excuses plausible enough those recreant tribes could offer; but when the Lord's trumpet is blown for them to gather for the common welfare, it is no time to tarry for your divisions, or the cares and needs of your own special flock, or your distance, or your hopeful parish enterprises, or your own endangered walls. When the whole host is called to move together, God Himself cries shame on those who find excuses for their failure. The welfare of the whole was the best security for each separate tribe.

"The onward movement of the diocese will quicken the veins and strengthen the life of every separate parish. Oh! for half the earnestness in really doing the mission work of Maryland that is shown in giving excuses for not doing it. Shame

will be to us, if we cannot average two cents a week, to give the blessing of the Gospel in the Church to our needy brethren. One missionary collection a year will not do it. One cold annual announcement from the chancel will not do it. One missionary sermon a year will not do it. A clergyman who is not himself full of love for mission work can never move his people to missionary enthusiasm. The power and life of the early Christian Church was in its zeal for going out and converting the world, and that brought God's great blessing. The shame and the weakness of the Church in these times is its 'stay-at-home' policy, its selfishness in providing largely for our own spiritual needs and luxuries, and its timidity as to aggressive enterprise.

"Dear brethren, the Church will be best and strongest, not when it has most beautiful buildings and most costly and attractive services, and strongest parishes, but when it does most in winning the world for Christ; in seeking the lost; in bringing in the scattered; in sending out the blessed Word and Sacraments, not where men can best pay for them, but wherever they need them."

HOW MRS. PARISH ENJOYED THE CHURCH FESTIVAL.

ONCE upon a time a festival was given to a Sunday-school. The older people were invited to see the children made happy. A woman snatched an apple from the hand of a three-year-old boy, and greedily devoured it, laughing. She thought it "smart." It was evident that all who saw it held the only possible opinion; but with this some kindly mingled profound pity. It seemed, indeed, that there was such a thing as a descending scale in God's last and noblest creation, and that this sadly deficient creature was close to that species which the polite must refrain from naming, but may eat as ham.

The Head of the Church is giving a great Feast to His children old and young. Not one is left out, and the grown people are asked, not only to see little ones happy, but to be happy also. Luxuries abound for them as well, among them that greatest of all, "the luxury of doing good"; but the older and well fed are snatching the apple out of the little hands of God's helpless children, who are too defenceless to do otherwise than look their wonder. In society a man is often deferential to an extreme when handing terrapin to a woman, and she never snatches. At the club no man jerks a chair, or seizes cards or plate from another; it would not be gentlemanly. A "gentleman," after a hearty breakfast, does not go out into the street and steal the poor laborer's dinner pail, and run away, and munch its contents.

We in the Church are invited guests. The Host condescends when He asks us. As His right, He invites children from a distance also. It should not be "the thing" to snatch those poor children's apples. When a parish has all the fine preaching that it can digest, and more than it does, thousands of dollars' worth of anthems every year, its seat at the feast upholstered in a way to turn Dives green with envy, satin and gems not wanting, and then, when the steward in his "fine linen" and stole (which typifies a yoke), embroidered up to the back of his ears, holds up a very small apple and timidly suggests to the dyspeptic revellers that there is a barefoot boy outside, one of the guests, who has never seen wholesome food, it does seem mean for anyone to snatch and eat that apple!

The steward is very much mortified, and when he remembers that he and all the people in the house once swore the baptismal oath, he braces himself, and, with infinite tact, awaits among "the usages of society" for the very elusive opportunity. One Sunday he cautiously ventures to make a suggestion in a well written essay. He "discourses interestingly" about a wealthy man, who could sit and look out upon

very large herds of cattle, all his own, and so numerous that he could not count them, and beyond, as far as the eye could reach, flocks of sheep dotted the hills and frisked in the valleys, and this one wealthy man owned everyone of them, and the land too. To hear of such riches is "just lovely," but this prosperous man did a very mean thing. One day, when a friend called, instead of giving him some of his own mutton, he sent a mile or two down the road and stole a little pet lamb from a very poor man, the only one he had, and killed and cooked that for his visitor!

This so incenses the congregation that there is a breeze of righteous indignation, and one lady in velvet clenches her fist so tightly that she cracks her kid glove. When the congregation discovers that this "able discourse" has a moral they begin to see the point and want to know if the steward dares to draw a parallel between mean David, who stole a man's wife, and their parish, which only stole a starving boy's apple! But the steward, who prayed hard in the pantry that he might feed the people properly, seems to lose all prudence as he quotes Scripture, and that is the very parallel he draws. Alluding beautifully to hunger and its pangs, and laying his hand where hunger never gnaws, he reminds them of all the food that they have eaten, and how fat they are, so much so that they must be drawn about in vehicles, and with tears points, as it were, to their many apples, and, at the risk of being obliged to travel indefinitely for his health in the Holy Land, where Jesus, the Missionary, planted the Missionary Church, he recklessly gathers up all into a noble peroration: "But we are only guests; and the Heavenly Host says that He sent that apple Himself to that poor, hungry boy."

This is entirely too uncomfortable. Up rises a man greatly feared, for he has stocks and bonds, and his grandmother was a Muggins, and he was born in a parish which was founded one year and three months earlier than any other in the diocese, and he speaks words, and in a tone, which admit of no appeal: "This house is ours. The Host may send His steward to express His opinion, but we do not agree with Him. We will not pay any attention to what He says about the food. Is it not an axiom that debts should be paid first? We must be comfortable, and have coal, and gas, and bigger preaching than Saint Somebody's, and our singing must surpass theirs; we must be 'just before we are generous.' Besides, that ragged starveling is not in our circle, and if the Asiatic and his neighbors, who gave us the Gospel, were foolish enough not to keep it all to themselves, what business have they to ask back what is no longer theirs? If, at the end of the year, any apple-cores are left over, why, I suppose that I shall not object to their having one. What business have outsiders to be poor? If Mrs. Blank, who subscribes \$5,000 a year to support the church, and gives a dollar a year besides to missions, and if Mr. Query, who pays all of the salary, and gives two dollars a year to missions, would act more on business principles, have good common-sense, and give that three dollars to pay the sexton's arrears, we should have a better chance of coming out even and honest. I cannot do more. I am sorry, but I feel it my patriotic duty to sustain the railroads, so necessary to develop our grand and glorious country, bought with the blood of our self-sacrificing sires, and which are opening vast territories, creating teeming cities in a day, and making millions of homes 'neath the star-spangled banner, for the godless, the ignorant, and oppressed of every clime!" (Prolonged applause.) "Farmer Turnip might give more than two dollars a year, and certainly ought not to get so much in arrears, but he has never been used to giving any more, and we must not offend him by talking about schools and churches in the West, for he pays his school-tax, is a good citizen, and invests at our office. Besides, his wife has a niece who expects some day to marry a man whose father

has a cousin who is rich. What if he does want to rule everything: somebody must do it; and if he is humored, perhaps he will give another dollar. We must arrange parish affairs on business principles, and not waste money outside. Now, there is the Sunday-school which has raised two dollars for Bibles for some people in Utah, who have never seen one. Let us take that for the coal bill; 'charity begins at home'; and then Mr. Carbon will leave the Methodists and come to us. When *will* these religious people learn common-sense! The Bible says, 'Be wise as serpents.' What is that, sir? Did you say that that would be 'misappropriation,' and that the basest skinflint would not dare to do such a mean thing in business, or on an excursion! Sit down, sir! I own more property than you do, ten times over, and I don't believe in missions anyhow. Another word and I resign."

The little apple is shrewdly snatched and humorously devoured by the fat parish, without gratitude to the Host, or even "good form"; while pitilessly turned out of doors is the poor, lean, hollow-eyed, sick, starving, ill used, hopeless little child, for whom and his like the Divine Host is chiefly giving His Festival.

T. G. LITTELL.

GLORIOUS ACHIEVEMENTS.

BISHOP PENICK attended the last annual meeting of the International Missionary Union, at Clifton Springs, New York. Missionaries, men and women, were gathered from twenty-one countries of the world, and their terms of service covered the period from 1837 to 1896. Of the glorious history of this time the Bishop writes: "Just stop a moment and try to run over in your own mind the strides of the Kingdom of God among the heathen in this period. Then scarcely any of the great fields were open to missionaries. Now nearly all barriers are swept away. Then we had almost no converts from heathenism. Now they rise by hundred thousands here and there over the earth. Then we had no native ministry. Now thousands tell to their own people the 'wonderful story of Jesus and His love.' The world's greatest advance in any department of its life has been in this field of missions. The truest and greatest progress of the vast millions of humanity for sixty years past is the progress towards Christ. Not that so many have become Christians, but that nations and races have been opening their gates, removing barriers, filling valleys, and levelling hills, that Christ and Christianity may come to them. It was only a little while ago when Japan compelled all she suspected of being Christian to trample on the cross or be put to death; but lo, in her war with China, those she sought to care for her sick and wounded wore the 'red cross' on their bosoms, from the empress down. Only a few years ago and China would not let a Bible in her borders. Now it is stated that her emperor has opened on his desk a handsome Bible, and from it he orders a portion to be read ere he proceeds to the duties of each day.

"Even in Corea, where but a few years ago the interpreter of a young missionary said, 'I cannot read that book (the Bible), it would cost me my head,' only recently has her emperor said to the same young missionary (for he is young yet), not only take a hundred of my young men, but take a thousand and train them according to your way, that I may use them to help me govern this nation. These and hundreds of other truths like them were told by living witnesses to kindred spirits who came back from the forefront of this great battle. No pen can write the story in its fulness, no one tongue can tell it, for it is warmed and glorified with all the beauty and fulness of a hundred personalities."

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

A LETTER FROM BISHOP ROWE.

THIS is the first opportunity I have had of writing you since I left southeastern Alaska, and another will not occur until October, that is of having it reach you, and I am going to avail myself of it. I cannot give you a report of all my work since my consecration, because my full notes are not with me, but I will give you, in brief, some account of it.

In Juneau the Rev. Henry Beer is thoroughly and earnestly at work. I believe that he will be eminently successful there. Already he has won the confidence of the community, and his strong personality has been influential for good. The mission house was under erection when I left Juneau, and is now, I believe, occupied by the missionary. The church is also in course of construction, and will be ready for services probably by this time. This work was most important, and I am full of gratitude to our many friends for helping towards its realization.

Douglas island has been visited by me, and Mr. Beer has taken it under his care. Sitka, Killisnoo, and other places, were visited, but I am unable to make any definite statement in regard to these at present.

On April 22d, I left Juneau by the overland route for the Yukon river. Upwards of 600 or 700 men had already started by the same route for the mines at Forty Mile and Circle City. I was continually meeting them, journeying with them, and on Sundays holding services in one or other of their tents. On the whole, they were a splendid lot of men. I am sorry that I cannot describe the trip fully, for it was most interesting, but the account would take up too much space and time—yours as well as my own. After crossing the Summit, Chilcoot Pass, I hauled my own

sled with a load of 450 pounds over Crater, Long, Linderman, Bennett, and Horse lakes, and their connections of cañon and river. I made arrangements twice to have men take me and my companion in their boats when built, but the arrangements were broken, and I was compelled to build one for myself. All the men camped at Caribou Crossing said they would each give me a day if I built there, but I determined to help myself; so we felled our trees, rolled them on the saw-pit, and whipped out lumber enough for a boat in a part of two days. This work was so hard that for many nights my arms pained me so much as to make sleep out of the question. We built our boat, twenty feet long, twenty-five inches wide on the bottom, and left Caribou Crossing before our friends, who had offered to help us, had got their own lumber sawed. How useful these trees are to the traveller through this long uninhabited and almost destitute region! They serve as fuel and lumber for boats, furnish gum to pitch the same, their boughs serve as beds, etc. From Caribou Crossing we drew our boat, which, loaded with our outfit, weighed 1,400 pounds, on sleds over Tahkeesh lake, Marsh lake, Labarge lake, about 120 miles in all. This was hard work, requiring all-night travelling, avoiding bad ice, and finally, where we broke through, three days of ice-breaking; but it had its compensation, in the fact that the hardy men on the same journey were surprised into a respect, not only for one who shared their work, hard food, and dangers, but for the Christianity, which, to make it known, would enable a man to do this and come so closely to their conditions.

This trip involved taking great risks in navigating cañons and rapids, amid which

nineteen men last year met their deaths, and, I am sad to hear it, several this year, but through all, we were preserved by God's mercy and brought in safety to our journey's end.

We reached Forty Mile, 760 miles from Juneau, on Saturday, June 6th—we had worked night and day in order to get there for Sunday. It is the headquarters of Bishop Bompas, known in all the Church for his long and devoted service amid the Indians of the North. He had just gone down the river, and I failed to see him then; later I met him at Circle City; but Mrs. Bompas was at home, and by her wish I celebrated the Holy Communion, and was touched to have her hand me the offertory of seven dollars for the young and neighboring Missionary District of Alaska. I held service also for the whites.

On June 11th, I reached Circle City, 240 miles from Forty Mile, or 1,000 miles from Juneau. This place started into existence about eighteen months ago. It possesses now about 300 or more log-cabins, 800 white inhabitants, which are increased to 1,200 in the winter, and 350 Indians. The Indians come from the Porcupine, Tananan, Charlie, etc., and will undoubtedly make this place a permanent headquarters for trading. The town is only under such discipline as the miners feel like enforcing; but these are of a high grade, and the result is that remarkable good order prevails. Of course saloons abound, where "hooch" is made and retailed; gambling is also prevalent. I have spent over five weeks here, visited all the people, and held services among the Indians and the whites. My services, I was told, have been the first ever held in the place. The Indian services were most impressive, and were conducted partly by myself and partly by one of the well taught Indians of Bishop Bompas, now of Alaska. Poor creatures! Many of them were ill with scurvy and other diseases. I baptized six, and celebrated the Holy Communion among them.

Now the question I had to face was how to take care of all these souls and shepherd them. How I regretted that I had not brought a missionary in with me to leave among them! The Indians all belong to us; eight-tenths of all the whites, or more, are Protestants; yet I was aware that Roman Catholic Priests and sisters are now on their way to start work in Circle City and build a hospital, and while I was arranging for property, to my relief Mr. Prevost came to Circle City and together we were able to come to some settled plan. We agreed that we should at once take possession, and that for a time he would look after the work here, making provision for his own in the meantime, and with supervision of all the Indians between Fort Adams and Circle City. So we called miners' meetings, got them to sign and pledge their approval and support of our work; and secured a promising location. I have, therefore, secured property for our purposes and Mr. Prevost will this summer look after the erection of necessary buildings. Property, suitable and near the river, is all taken up, hard to get, and very high. Everything is very expensive—I am paralyzed at the cost of things here, because not used to it—and, while I will explain more definitely in my next, I must say that judging from Mr. Prevost's bills, all this work will need very much money, and yet it must be undertaken in faith that the money will come.

I stopped at Fort Yukon, and felt it important to spend \$200 to build a log cabin for services and pay \$100 to William Lalo, lay-reader, for holding services among the Indians. I must have two or three young helpers here by next spring, but this is a subject for later consideration.

This letter is long, written on a shaky boat, on which Miss Sabine, Mrs. Bompas, and Mr. Prevost are my fellow-travellers, and you must pardon it.

P. T. ROWE.

YUKON RIVER, ALASKA, July 18th, 1896.

SEVENTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF THE PLATTE.

THE past year has been somewhat more cheering in The Platte than the previous year of drought and famine. Although the crops have been light and the price of

our products low, still keeping our people impoverished, yet there has been this year no unusual amount of destitution and suffering. People have continued to move

out of the country, but not in large numbers as heretofore. None of our clergy have left us during the year, and we have no new ones. One left just before the beginning of the year, and we have had one less in consequence. As heretofore, our missionaries have each had charge of a large district, with the care of from six to fifteen stations apiece. This involves travel on their part of from 400 to 800 miles a month, and absence from home much of the time. Yet all are cheerful and stay by their work. We have had no changes inside the district, except that some of the missionaries have added one or two places to their lists of stations. I do not believe a nobler band of missionaries can be found in the Church than we have in The Platte. The work is done systematically, and reported every month to the Bishop. Besides this, I visit their stations twice a year, and each time spend from one to two weeks with every missionary, talking over individual cases, visiting isolated families, and considering the possibility of new openings. Outside of a few larger places, the Bishop is seen in the home of almost every family interested in the Church.

There is probably no Domestic field more strictly missionary in character than The Platte. While keeping up services in seventy places, we have only two self-supporting parishes. The average number of communicants in a place is sixteen, and leaving out the three largest places, the average is eleven. It will readily be seen that these small places, after paying rent for a hall and other necessary expenses, can do little in addition toward the salary of the missionary. Still, I believe our people are giving as much in proportion to their means as Church people anywhere.

IMPROVEMENTS.

Advantage has been taken in several places of the very low price of real estate to secure Church property, which will eventually be a great help to the work. At Arapahoe the ladies' guild bought a house and two lots for \$300, which, with a few repairs, will make a comfortable rectory. The original cost of the property was about \$800. At Bloomington, with some help from outside, a Lutheran church was bought for \$350, which originally cost \$1,800. Some repairs were needed, but they now have a neat chapel,

and all is paid for. At Elm Creek the chapel has been reshingled, painted, and the foundation plastered. At Grand Island the ladies' guild has built a new rectory on the church lots at a cost of \$1,565. They owe much on this, but they are active and efficient and will pay it all off. At Hastings the people bought very cheaply a good building which they moved to the back of the church and connected it for choir rooms and parish house. At McCook two lots beside the church were secured, and a house was bought in the suburbs and moved on to them for a rectory. At North Platte the church and rectory have been repainted, and a neat iron fence put around the half-block of Church property there. At O'Neill the ladies have secured five lots in the central part of the town, and fitted up an office building on them for a chapel. All is paid for. At Valentine a tower has been built to the church, and the inside decorated. I have obtained deeds for three pieces of new property for the Church in the last year, and will soon have two more. The Episcopate fund was increased, without outside help, by \$192.79. Services have been opened at several new places during the year, and services revived at some of the older places. I have confirmed more persons since the 1st of January, when our statistics are made up, than in all the previous year.

OUR SCHOOL.

The Platte Collegiate Institute, a school for both sexes, has survived the difficulties attendant on the early life of such institutions, and is doing superior work. There is not a cent of debt on the property, nor any for running expenses. Under the present excellent principal and his wife, more was accomplished for the pupils and the Church in the last year than ever before. We had forty pupils, one-fourth of whom were confirmed during the school year.

PERSONAL WORK.

During our convocational year, which ended January 1st, I held 226 services, delivered 277 sermons and addresses, administered baptism to ten persons, confirmed 130, administered Holy Communion eighty-three times, married one couple, consecrated one church, and ordained one Priest. Growing faith in our work and careful use of our means have induced such voluntary gifts from the East as have en-

abled us to sustain the work without going away to solicit funds. With the exception of my trip to the General Convention and one Sunday in Colorado, all the time has been spent in the jurisdiction and at work.

STATISTICS.

At our convocation in January it appeared that there were in the jurisdiction 691 Church families, 2,256 baptized persons, 1,136 confirmed persons, 826 communicants actually received. Baptisms for the year, 187; confirmations, 130; marriages, 23; burials, 21; public services, 1,955; Holy Communion administered, 536 times; Sunday-school pupils, 722. Church property, including school and episcopal residence, \$105,839. Indebtedness of all kinds, \$1,121. Amount raised in the jurisdiction for all purposes, \$12,888.

ACCOUNT OF "SPECIALS."

In addition to the \$2,000 for missionary work given by the Board of Missions, I have received and used as "specials" the following sums: Received: For general work, \$1,717.91; building churches, \$372.50; divinity-students, \$150; scholarships, \$620; school prizes, \$10; total, \$2,870.41. Paid out: For missionaries, \$2,313.40; building churches, \$374.70; recording deeds, \$3; freight on Prayer Books, \$4.60; aiding divinity-students, \$50; tracts, hymnals, etc., \$193.50; tied up in broken bank, \$139.17; securing rectories, \$441.75; school repairs and supplies, \$62.20; school insurance, \$203.50; school taxes, \$13.14; scholarships, \$476.50; school prize, \$5; total, \$4,250.46.

ANSON R. GRAVES,

Missionary Bishop of The Platte.

KEARNEY, NEBRASKA, September 1st, 1896.

BISHOP BREWER'S SIXTEENTH ANNUAL REPORT.

THE number of clergymen at work in the jurisdiction of Montana is the same as last year—seventeen. Virginia City and Madison Valley were vacant for four months. On the first of October the Rev. Joseph J. Bowker took charge of that field. In addition to the care of these two missions, he has held services in Pony, a small mining camp fifty miles distant from his home, where a good degree of interest has been aroused and a class of twelve confirmed, ten of whom were men.

The Rev. C. H. Reinsberg resigned his work in Billings in August, and in October was succeeded by the Rev. Albert Carswell. Mr. Carswell has resumed services in Calvary Mission, Red Lodge, and hopes after a time to build a church there.

The Rev. Charles Quinney resigned the work at Philipsburg and Granite in June, and was immediately succeeded by the Rev. Arthur F. Lewis. The shutting down of mines in this region has caused discouragement and difficulty in carrying on these missions, but there are now some indications of improvement.

A new stone church, costing about \$2,500, has been built at Big Timber through the efforts of the Rev. J. W. Pritchard, the energetic missionary at Livingston.

In the little mission at Glasgow, where only five services have been held the past

year, a small chapel has been built through the efforts of the people.

The Rev. S. D. Hooker is now building a stone church at Sheridan, thirty-five miles distant from his home mission.

Within a month I have consecrated three churches, namely, St. James's Church, Bozeman, Emmanuel Church, Miles City, and St. Matthew's Church, Glendive.

Improvements have been made in St. John's Church, Butte, St. Mark's Church, Anaconda, St. James's Church, Dillon and St. Peter's Church, Helena.

Debts have been paid or reduced in St. James's Church, Bozeman, St. Peter's, Helena, St. Mark's, Anaconda, St. James's, Dillon, Christ Church, Kalispell, and the Church of the Holy Spirit, Missoula.

There was an increase of fifty-eight in the number of confirmations over the previous year. The amount raised for parish support and the payment of debts, and for church improvements was about \$40,000; for work in the jurisdiction about \$1,750, and for general purposes a little more than \$1,400.

There has been an advance all along the line. We have reached more places with services and raised more money for our own work than ever before. We have added to our Episcopate endowment twelve

or thirteen hundred dollars, and are looking forward to the time when we can organize as a diocese; but I hope for help to make the endowment of the Episcopate and that for the missionary work large enough for us to get along without help from the Board of Missions, and yet do our own work in larger measure than we do it now.

I have received during the past year the following sums from the dioceses named: Pennsylvania, \$2,200.62; New York, \$1,499.50; Massachusetts, \$1,015.25; Central New York, \$479.98; Central Pennsylvania, \$300; Western New York, \$294; Newark, \$189.08; Albany, \$150.07; Maryland, \$135.01; Connecticut, \$133.08; Michigan, \$80; Nebraska, \$50; Chicago, \$49.50; Minnesota, \$25; Southern Ohio, \$23; Vermont, \$10; Quincy, \$5.62; Washington, \$5; total, \$6,644.71. Besides this I have received from offerings in Mon-

tana, and from interest on our small missionary endowment nearly \$1,500.

I have used this money as follows: For missionary work, \$5,560; schools, \$700; church building, \$543.52; theological education, \$250; and miscellaneous, \$471.82; total, \$7,525.34.

L. R. BREWER,

Missionary Bishop of Montana.

NOTE.—Bishop Brewer, in connection with the foregoing report, gives the following statistics of the Church in the jurisdiction for the year ending August, 1896: Baptized (infants, 326; adults, 104), 430; confirmed, 232; communicants, 1,914; marriages, 96; burials, 134; Sunday-school teachers, 187; pupils, 1,619; churches, 20; rectories, 10; value of Church property, \$273,850; indebtedness, \$31,720; offerings (parochial, \$39,900.78; for work in the jurisdiction, \$1,757.62; general, \$1,425.49), \$43,083.89.

THE UTE INDIANS OF UTAH.

THE Rev. George S. Vest, missionary at Fort Duchesne, Utah, contributes to THE SPIRIT OF MISSIONS an interesting account of the Indians among whom he is laboring which we are not able to publish in full, but of which the principal part is given below:

"The Ute Indians are one of the remaining tribes out of the numerous bands that once owned this land of ours, and roamed over it, happy in their freedom and scorning serfdom. They are remnants of that people around which history and romance have woven their web and told in picturesque language of the fierceness and blood-thirstiness of the Red savage; at the same time recounting his high sense of honor and gratitude for little acts of love and deeds of kindness. Such probably he was seventy years ago, but contact with his white brother has sadly blurred and darkened an attractive picture. As a missionary among the Utes, I can say there is no romance about this work. On the contrary a man has the stern reality to face, that it is a most difficult and discouraging work in many ways, and requires perseverance and patience to the utmost limit.

"Look first at their surroundings. They live chiefly on the streams which supply them with water for irrigating their little farms. The country is bleak and barren, with no vegetation to beautify it. True, it is a picturesque-looking land in many

ways. In the west you ever have snow-capped mountains to gaze upon, whilst in other directions the same bleak and barren ridges present to your view their ever varying forms. There is little rain here and sand storms are the substitute for thunder showers. It is a difficult matter here for even an experienced farmer to make a good crop. The cold weather generally sets in unexpectedly, and he is the loser; quite a contrast to our eastern friends, who sow, plant, and are generally rewarded for their labor. Here the husbandman has to conduct his water from the rivers to supply the needs of his patches of lucern, oats, and wheat. These are a few of the disadvantages the farmer has to labor under, and it is very discouraging to him. How much more so to the Indian, who upon his first attempt fails. He generally does differently from his white brother, by simply throwing up his work in disgust saying, 'It is no good.' Yet there are a good many of them who work the land allotted to them in their crude way. They have been blessed in having an upright agent for some years, Col. Randlett, who has been a friend to them, when, if he had yielded to the inducements offered he could have realized a fortune. Unfortunately he will soon be retired from the army. He has done wonders in the way of making canals and building houses, and the Indians begin to see the difference

between tents and a good, warm log house. Yet while having a house, they prefer a brush-house for the summer. They think a house is too hot, saying, 'May-be so me die.'

"The men are of an average weight of 170 to 190 pounds, and a height about five feet ten inches. The squaws are rather short. A few of the men are handsome, some of the squaws and children are quite pretty. Like the Chinese, the Utes pluck out their eye-brows and beards, which detracts from their good appearance. When they are painted and robed in their blankets they present quite a savage and startling aspect, and one who has never seen an Indian so attired is apt to feel a peculiar sensation, and woe to him if he allows any such sensation to make itself visible, for the Indian stands and gazes at you intently, and if you betray fear, he will be greatly amused and never cease to worry you.

"The first time I met the Utes they gathered around me, and some shook hands, saying, 'Mike, Mike, how do you do?' and when they grasped my hand I thought it was in a vise, and they looked at me meaningly, as if to say, 'How do you like that?' After they had shaken my hand they wished to know what I wanted and who I was. When they were told, they said, 'Loi-ock, Shenob man,' (Pretty good, God's man). They seem to be satisfied. At first they were suspicious, and thought I wished something, or probably that I came with the intention of cheating them. They have a great deal of curiosity, and flock in numbers to the little church which we have. They were decorated in paint, blankets and beads. I had to use colored pictures, make signs, and talk broken English to them. They admired the pictures a great deal. Now and then you would hear a deep voice grunt out: 'Aye, aye! Good, pretty good!' They call the church 'Shenob Kane-va,' (God's house).

"They have very vague ideas of God, and differ from other Indians in not having heard of the Great Spirit. They are materialistic in all their views of the hereafter. Their word 'Shenob' (God), also means devil, and anything mysterious to them. They have no word in their language equivalent to 'love.' Their way of thinking is very different from the white man's; hence, it is a difficult matter to make them understand clearly what

you mean. They are not over cleanly, as I have seen men with two and three shirts and a couple of trousers on; for when one article begins to wear out, they keep it on and put another over that, and so on to the third. Yet I have seen white men who were far from being as cleanly as the Indians. The squaws are very industrious. I have never seen any of them idle. They have a good portion of the farming to do, and all the gardening and housework. Then they do a great deal of bead-work, and some of it is very pretty and tasteful. Some of the men work very well, though not as much as the women, and a good many of them have nice little oat patches, and other things. The great thing that is essential to their progress now is Christianity. The Utes are moral Indians. They have not been contaminated to any great extent by the whites yet; but once let the reservation be thrown open and allow the refuse and scum of fortune-seekers to rush in, and the Ute will wither away before their blasting influence.

"Now is the critical period with the Ute Indian—the transitional period, when he is passing from savagery to civilization. What is especially necessary is that a good Christian woman should be here to go amongst the squaws and teach them. They appreciate little things which beautify the home as much as the white women. I can do many things for them, but a woman can do what I shall never be able to do. What is needed is help in the way of funds. The lady is ready to come; now we wish the means for her support. All who wish the work among the Indians to succeed, I hope will consider the Utes in their generosity. The time for pushing the work is now, not a year or two hence. The women and little girls must be reached through a woman's tact, Christian judgment, and common-sense. They have lovable dispositions and appreciate a smile and act of kindness. They quickly discern between one who is friendly and one who is not. I have taught them two or three of the old familiar hymns, and they love to sing them. It does my heart good when the sun is setting to hear them sing 'Nearer my God to Thee,' and 'The Sweet By and By.' I ask the mothers of our land, who teach their little innocent babes night after night to lisp out in accents sweet and pure, 'Now I lay me down to sleep, I pray the Lord my soul to keep,'

to have in mind the little Ute children who need someone to teach them about that loving Lord who ever watches over His children and knows their wants and needs. The Ute Indians dearly love their children. I have seen the tears roll down their poor faces when their little ones had passed away from a world of sin, suffering, and care; one cannot but have a longing to help them when he hears their wail breaking in upon the stillness of the night.

"These Indians are afflicted with the curse of drink, like all savage tribes. Wherever the savage dwells he will find the devil's agent in the white man who sells the alcohol, the consequence being that few can live long under incessant drinking. The Ute acknowledges that whiskey is no good; that it makes him 'Heap crazy'; yet he is as unable to resist it, when he can secure it, as a two-year-old child is unable to resist a lump of sugar when it is before him. Then there is that class of men who, instead of making a pure and happy home with a woman of their own race and intelligence, take advantage of the native custom of marriage to build a domestic structure which cannot endure, which debases the savage to the lowest level and works ruin and destruction to all concerned. Then there is the gambling propensity; the women are great gamblers. I have known of Indian men and women gambling away all of their possessions in a few hours. The Ute is also a blasphemer. When angry and intoxicated he makes the air echo with his curses. Where did he learn all this? Men and women cry out that there is no

good in the Indian; that they are given to all of the worst vices. If so, they learn it in a great measure from their white brethren.

"As a closing word, let me tell about Chipeta, who is a queen amongst the Utes, and her people are commended to your consideration. She is one of God's noblest women. Her face beams with gentleness and sweetness of disposition. When told to tell her people not to drink whiskey, she wept bitterly, saying pathetically, 'Whiskey heap bad, heap bad, kill Indian, no good.' She told me that long ago she was in Washington with Ouray, her husband, and that 'Washington squaw heap friend; shake hands with western squaw.' Some years ago she was robbed of over \$30,000 worth of sheep by the citizens of a neighboring state. Her people were on the war-path. She, though wronged, rode out into the plains where I am now, and waved her handkerchief, which was a signal that she was going to have peace; that there she was going to live. She went out and brought in the wounded and dead, never giving utterance to anger or words of revenge. She was calm and collected. She bore it all serenely and patiently. She only received back 500 sheep out of the thousands that were taken from her. Still no words of complaint were uttered, no outbreaks of passion or threats of revenge fell from her lips.

"I appeal to those who scan this article if that is not nobility of character in a savage. Should not her people be told of that Master and Lord who loves the Red man just as much as He does the white?"

GROWING IMPORTANCE OF WYOMING.

THE Rev. A. A. Brown, of Hot Springs, South Dakota, has recently travelled through Wyoming. Writing concerning this state, in the *Home Missionary*, he says: "Wyoming is having quite a mining excitement just now. Gold has been discovered in almost all of its mountain ranges and spurs within the last two years, and development work is being done at many points. Many experienced prospectors and miners claim the promise to be equal to any other contiguous field. Should this prove true, Laramie, Lander, Sheridan, Douglas, and Wheatland may be counted in the boom, while many other towns will

less spring up near the operating camps. This will give Wyoming an importance more than equal to Colorado. It is not prophecy to say that Wyoming will cease to be known as the great cattle and sheep state within the next five years; not that there will be fewer cattle and sheep, but because her mining interests will overshadow these. The Church has little understood the vast wealth that underlies these unattractive and rugged mountains. She has been too easily attracted to the arid plains where a beginning is apparently easy, while she has disregarded the gateways to the wealth of the continent."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

BISHOP HOLLY'S TWENTY-SECOND ANNUAL REPORT OF THE CHURCH IN HAITI.

PORT-AU-PRINCE.

Our new edifice in this city was occupied by the congregation of Holy Trinity Parish for the public worship of Almighty God, about six weeks after making my last annual report. The service of inauguration took place on the 11th of August, 1895, being the Ninth Sunday after Trinity. This was also the day fixed for the opening religious services of the twenty-ninth annual session of the convocation of the Church in Haiti. All the members of our missionary clergy in the island were present on that occasion, with lay representatives from their several parishes. Religious services, with missionary addresses, were held daily until the Friday following. We all felt spiritually strengthened and comforted, after all our reverses and privations during the seven preceding years, at this successful outcome of our patient and persevering labors, under the blessing of God and the generous aid of kind Christian friends, towards whom our hearts swelled with gratitude, as we rendered to God our service of praise and thanksgiving for all His mercies toward the children of sinful men.

The new edifice, however, was by no means complete then, nor is it yet. A debt of \$3,000 was held by mortgage on the church property. Such being the case the new edifice could not at that time be consecrated. By the liberality of a member of the Board of Managers this debt has been happily paid off, and a great burden thereby lifted from our hearts. Since the opening the church has been nicely fitted up with seats, lamps, and organ. The seats are the personal gift of Dr. Arthur C. Holly.

Under these favorable auspices our mission at the capital has entered upon a new

career of spiritual prosperity. The elementary parish-school, established in 1872, and suspended since the fire of 1888, was reopened last January. The English services, which had also been suspended during the same period, from the same cause, have been resumed since last Easter, and are held in the afternoon of each Lord's Day. Meanwhile, the revival of the Sunday-school, which was closed during the same period, has not been lost sight of.

Having three services on Sunday—morning, afternoon, and evening—it is difficult to fix a convenient hour for the Sunday-school on the same day. This difficulty is increased by the fact that the teachers upon whom we must depend to take classes in the Sunday-school, are more or less actively engaged in the three services in the church held on that day. Nevertheless, in order that the children of the parish should not be neglected in the matter of catechetical instruction they are gathered for that purpose at the residence of the Bishop, at three o'clock on Sunday afternoon, when and where the Bishop's daughter is occupied with their instruction. Four candidates were confirmed in the English congregation on last Trinity Sunday.

GROS MORNE.

During the first days of last October I made an episcopal visitation to the Church of the Resurrection, at Gros Morne. There I preached twice, confirmed thirteen candidates, and administered the Holy Communion. In going to and returning from Gros Morne, I had to pass through Gonaïves, where there is an edifice built for the use of all the Evangelical denominations in Haiti. I preached twice to large congregations in this building, and administered the Holy Communion.

LÉOGANE.

A new mission station has been added to the five which had already been established in this missionary district. This additional station has been established in the city of Léogane, the administrative seat of the arrondissement bearing the same name. The Rev. Mr. Fargeau has been assigned to the charge of the same. Means were contributed by friends at the capital to furnish the seats and reading-desk to fit up a room for the services of the Church at this new station. A monthly contribution from the same source is also made towards paying the rent of a room hired for the purpose. Services have been carried on regularly every Sunday since the month of March. The number of persons who attend the same exceeds the capacity of the room to accommodate them. The seats provided will accommodate between fifty and sixty persons. It is important to add that the Rev. Mr. Fargeau has only been enabled to begin Gospel work at his station by his official occupation as inspector of the public schools in that district, from which occupation three-fourths of the amount necessary for the support of himself and family is derived. There have been some intimations recently that the government may change him to the inspection of public schools in another district.

AQUIN.

The Rev. Pierre E. Jones has zealously carried on the work of the Church which he began at Aquin on Whitsunday of last year. Not only has a growing interest been manifested in the same by the inhabitants of Aquin, but also the residents of another settlement several leagues distant from Aquin, called Fond des Blancs, which Mr. Jones has visited, have been very urgent in asking that a station under his auspices might also be established among them. They offer to give a lot and to build a rural chapel thereon if a missionary be sent there to labor in the Gospel. The Rev. Mr. Jones, like the Rev. Mr. Fargeau at Léogane, has only been enabled to undertake the work at Aquin by being appointed director of the secondary school there, the salary for which gives him two-thirds of his support. Hence, the continuation of his labors there in the work of the Church largely depends upon his public employment.

MIRÉBALAIS.

Some progress has been made in carrying out the project of building a chapel

in the town of Saint Louis, in the arrondissement of Mirébalais, where the corner-post was planted during the visitation of the Bishop in that district last year. Upwards of \$100 has been raised and expended in cutting, transporting, and shaping the timber for the frame of the building. Want of ready cash in hand and the slow and easy way of doing things in the tropics operate to delay the prompt accomplishment of the enterprise.

CAYES.

Although our work in Aux Cayes ranks amongst the most important of that carried on by the Church in Haiti, I have deferred alluding to the same until now, making it the last station to be especially noted. The reason for doing so is to make allusion to a smouldering division that has shown itself for several months past among some of the members towards their pastor, the Rev. Mr. Benedict. This want of perfect harmony has exerted a hurtful influence upon the progress of the work there, and rendered the condition of the work unsatisfactory. This division arose from an attempt to invade and control the undoubted moral and personal rights of the pastor. This state of things necessarily commanded the serious attention of the Bishop, and while counselling the pastor to pursue a conciliatory course, even to the voluntary renunciation of some of his undoubted rights, if need be, in order not to give needless offence to weak brethren, as St. Paul declared himself always ready to do, yet, on the other hand, I exhorted the dissident members to desist from their unwarrantable intermeddling with the personal prerogatives of their pastor.

I am thankful to say that the Rev. Mr. Benedict has continued, as usual, to pursue the even tenor of his way, in fulfilling the work of his ministry, in season and out of season, and as a result of this course of conduct, the opposition is spending its force, calm is being restored to the congregation, and there is a good prospect that things will soon resume their normal course in that parish, when all will again see eye to eye, and work hand in hand for the glory of God and the salvation of souls.

SCHOOLS.

Since my last report another school has been added to the list of those already given, which are carried on in connection with our missionary work under the auspices of the Church. This added school is that of Holy Trinity Parish in this city,

which was reopened last January, after a long suspension, as already stated in the present report. The former students of the farm school are engaged in teaching our schools in the rural sections, with a few others who were elsewhere instructed.

A systematic plan in the general interest of our work in Haiti, has been laid out and is being pursued. A central direction is established here to which reports from all the schools are sent, and where they are registered. Class-books for use in the several schools are also procured through this central agency. We are working and looking forward to the reopening of the rural normal school, when friends shall come forward with the needed aid to enable us to do so. In that case, pupils from the various elementary schools will be selected as students for the normal school, and from amongst those students in the latter school, we hope to find some postulants for the Holy Ministry. To offer some material encouragement to the young teachers of our rural schools, contributions, amounting to about eighty dollars a month, are collected here, which, together with the thirty-three-and-one-third dollars per month given by the Board, have enabled us to keep up the central school agency and keep our nine schools by affording a trifling recompense to the teachers.

From the above statement, it will be seen how cruel has been the necessity just imposed upon the Board of Managers, to reduce the small amount allowed hitherto for the educational work of the Church in Haiti, and how disastrous, if such a retrenchment must be persisted in, it must be to the future prospects of our work in Haiti.

MEDICAL WORK.

Up to the moment of writing this report, I have not received from all the physicians of the Church, who minister to the poor in their sickness, a detailed statement of the gratuitous services they have thus rendered, except a statement from Dr. Alonzo P. Holly of Gonaïves. He reports such visits to seventy-five persons, and that those visits have averaged three per week during the last twelve months. The physicians inform me that they are much hampered in their usefulness to the suffering poor by the fact that as a general thing the indigent persons have no means to pay for the medicine prescribed. In some cases, the attending physician has not only gratui-

tously visited and prescribed for the patient, but has furnished the money to pay for the preparation of the medicine at the drug store, and has even added thereto a contribution to buy proper nourishment that the patient could not otherwise procure. Young physicians just making a practice for themselves are not able to carry on under those circumstances an extended gratuitous practice among the sick poor. The establishment here of a medical dispensary would remove the most serious difficulty with which they have now to contend, and it would be a long step towards putting this practical branch of Gospel work on a regular and permanent basis.

I take this occasion to acknowledge with hearty thanks the contribution of \$100 sent directly to me in aid of our medical work by a devoted Churchwoman in the Diocese of Massachusetts, whose interest in the work of the Church in Haiti, has been manifested in a palpable manner for more than a quarter of a century.

CONCLUSION.

I have now set forth to the best of my knowledge, the lights and shadows, the hopes and fears, the encouragements and discouragements of our checkered experience during the past twelve months. Outwardly our disadvantages overbalance our advantages, but inwardly we rejoice in passing through these diverse trials, for they are the unmistakable evidence that we are walking in the thorny way of the Cross, by following in the bloodstained foot prints of Him, who said: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world," and again: "These things I have spoken unto you that in Me ye might have peace." (St. John. xvi. 33). Nevertheless, we pray Him to send His mighty missionary angel, who shall plant his right foot upon the sea, in the interest of Foreign Missions, and his left foot upon the land, in the interest of Domestic Missions, that he may utter his voice, as the lion roareth, and that the voices of the seven thunders may also be heard at the same time (Rev. x: 1-3.), in order that sleeping Christians culpably indifferent to the sacrifices which their Gospel profession imposes upon them, may thereby be awakened from the deathlike, spiritual torpor, in which their souls are now plunged; and thereby be brought to a full sense of their precious privilege, to have

part and lot in this glorious ministry of rendering testimony to the Lord and His Christ among all nations throughout the world, before the predestined end shall come! (St. Matt. xxiv. 14).

I have confirmed eighteen persons and received two postulants.

JAMES THEODORE HOLLY,
Bishop of Haiti.

PORT-AU-PRINCE, July 1st, 1896.

A UNIQUE MISSION.

WITH the Rev. Mr. Baskerville and Mr. Pilkington, who are returning to Uganda after a visit to England, go four new clergymen, two laymen, and four unmarried women. There was some hesitation on the part of the committee of the Church Missionary Society in sending the whole of this party, because the journey from the east coast of Africa to Uganda is so very long and costs so much

money; but it was remembered that when once Uganda is reached, the mission is one of the cheapest in the world. The native Christians abound in the grace of giving, and there has been scarcely any expenditure of foreign money on buildings, and none on native agents, numerous though they are. In this and some other respects this mission is unique.

ANNOUNCEMENTS.

Africa.—Information has been received from Bishop Ferguson of the sudden death of the Rev. M. P. Keda Valentine, near Cavalla, Liberia, on the 11th of July. Particulars will be found below in Bishop Ferguson's letter.

—A recent letter informed us of the death on the 8th of June of Mr. John J.

Perry, who for about ten years has been the teacher of St. Mark's Parish School and superintendent of the Mount Vaughan Sunday-school. The Bishop has appointed in his place, as teacher at St. Mark's, Mr. Joshua R. Davis, an advanced pupil of Hoffman Institute and a postulant for Holy Orders.

AFRICA.

DEATH OF THE REV. MR. VALENTINE.
CAPE PALMAS, LIBERIA, July 11th, 1896.

I regret having to convey to you the very sad tidings of the death of the Rev. M. P. Keda Valentine, which occurred this morning under the following circumstances:

A little over a fortnight ago, the division of the Greboes that has taken sides with the government, led by their civilized men, determined to put forth additional efforts to force the rebellious Cavalla tribe to subjection, the trouble having been in existence for ten years, and the blockade, which has been maintained for about a year, not being effective. For this purpose the services of all their civilized men and large boys were enlisted, including most of our workmen and pupils. The local authorities of the government sanctioned and supported the movement. I was not aware that the Rev. Mr. Valentine would accompany his boys. I think he purposely kept it from me, knowing that I would have objected to his going. I have since learned that he not only served in the capacity of chaplain, but, being better acquainted with the locality than any one else, acted as a leader,

The said body of Greboes (both civilized and uncivilized), have taken up positions in the rear of the Cavalla villages, about a half-mile distant, and fortified themselves. As soon as the Cavallians discovered it, they went out in full force and tried to rout them, but failed. They then threw up breastworks, and encamped also, so as to check the progress of the besiegers. It then became necessary for the latter to endeavor to dislodge them. It was while attempting this, very early this morning, that our brother was shot down.

In his death the mission has sustained a great loss. Besides having been principal of Epiphany Hall, he was president of the standing committee, and one of our examining chaplains. Again, as so often before, we must console ourselves with the reflection that the work is the Lord's, and that the life of no particular man, however efficient, is indispensable to its accomplishment. "Behold He taketh away, who can hinder Him? Who will say unto Him, What doest Thou?"

Faithfully yours,

S. D. FERGUSON,
Bishop of Cape Palmas.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i., 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii., 8.*

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

INASMUCH AS THE HOUSE OF BISHOPS IS TO MEET OCTOBER 20TH, TO ELECT BISHOPS FOR THE MISSIONARY DISTRICTS OF DULUTH AND ASHEVILLE, PRAYER SHOULD BE OFFERED TO GOD WITHOUT CEASING THAT THE GUIDANCE OF THE HOLY GHOST MAY BE VOUCHSAFED TO ENABLE THEM TO CHOOSE WISELY.

THE CHRISTIAN GAMBLER.

EPAPHRODITUS is, I believe, the only man mentioned in the Bible of whom we are told that he was a gambler, and, in giving us this information, the Apostle Paul speaks of the fact approvingly as if he would commend the example to others. What a grand biographical dictionary the Bible is! What an enormous number of lives are briefly described, and how graphically the short stories are told! Nowadays, if a man has done anything remarkable, his biography is published in three volumes as soon as he passes away, but, after wading through many such, one cannot but feel that a biography condensed into three verses of the Bible often contains more that is worth remembering than all three huge volumes put together. We are not told much about Epaphroditus. His career is summed up in about half a dozen verses, but of him we are told that he was a gambler, and the striking thing about this characteristic is that it is held up as a noble example for us to follow.

If we turn to the passage in Phil. ii. 30, we read, "For the work of Christ he was nigh unto death, *not regarding his life*," and Bishop Lightfoot, one of the greatest scholars of this century, renders the words in italics as "having gambled with his life," and he mentions the fact that the Greek word *παραβολενσάμενος* is another form of the same word that originated the term "*parabolani*," the brotherhoods which, at the risk of their lives, nursed the sick and buried the dead. Epaphroditus, therefore, was a gambler in the truest and highest sense of that term, and his faith enabled him to stake all on the cause of his Master, as he believed it to be a winning cause. Though we have not the same word, we have the same thought given us in the case of Paul and Barnabas, when we are told in Acts xv. 26 that they were "men that have *hazarded* their lives for the name of Christ." The learned Bishop tells us that the original meaning of the word "hazard" is the same, viz., a game of chance, and history tells us that it was not an uncommon thing for a gambler who had lost all his goods, to stake one more thing, his own life, and to sell himself into slavery.

When we think of the term *gambler*, which in our minds is so closely associated with everything that is vile, bad, and corrupt; and when we consider how widespread this frightful moral disease of gambling is, which is doing so much to rob our countrymen of all the nobler, generous instincts of human nature, it is interesting to note that there are two sides to this characteristic. It is the same gift which produces such opposite results. If used aright, this gift may be the means of cultivating all the noblest, most heroic, and most unselfish virtues of human nature; but if, on the other hand, this gift is prostituted to base and vile purposes, it may lead men to develop all that is grasping, mean, and ignoble.—*Seton Churchill, in Church Missionary Intelligencer.*

VERY USEFUL INSTITUTIONS.

THERE are about 12,000 Chinese scattered through the cities and towns of Oregon, Washington, and western Idaho. The American Presbyterian mission established for their benefit has its headquarters in Portland, Oregon. In addition to regular preaching in that city, and the night-schools and Sunday-schools, there are a Chinese woman's home and free dispensary. The Rev. Dr. W. S. Holt, a leader in the mission, in a letter to the *Church at Home and Abroad* (Presbyterian), says: "If this mission had never done anything except to start the home, it would have earned its right to exist. It stands a menace to all evil-minded men who live on the sins of the poor women whom they control. It has interfered so wholly with the importation of Chinese women for immoral purposes that the greatest care and the most unblushing fraud are necessary in order to land such women. . . . Then those who have come under its sheltering care have not only received protection, but they have been lifted out of a very miry clay and been set upon a rock. The most of those who have spent any time in the home have become Christians and have gone out to live their religion.

"The dispensary has been a source of relief to many poor sufferers. We have the gratuitous services of the best physi-

cians of the homœopathic school in the city. No matter how miserable the man or woman may be, nor what the trouble, these ladies and gentlemen show them every attention. Naturally we get many incurables, but we have had many who have been treated until they were well, and they have come back to thank us for the help they have received. We have given about 1,000 prescriptions, have had a number of surgical operations, and a few cases which have required the care of the hospital. We owe a debt of gratitude also to the Good Samaritan Hospital, under the control of the Episcopal Church, for kindness often shown. The doors of that hospital have always been open for the poor without charge, and the kind attention received has merited the thankfulness of the mission and of the patients.

"The dispensary has never been any expense to the Church since it was opened. Then we expended about forty dollars, but since then all our outlay has been met by gifts from the Chinese."

EDUCATION OF SOUTHERN NEGROES.

PRESIDENT BLANCHARD, of Wheaton College, Illinois, has made an extended tour through the South, giving special attention to the methods of education and their results among the Colored people. In a recent address he summed up his conclusions in several particulars, of which we give the following: "The past has proved that the Colored race is susceptible of intellectual, moral, and religious culture. There are few or none to affirm that the Negro belongs to some order of beings lower than the white man. Thousands of teachers, lawyers, physicians, ministers, and business men now living and carrying on their enterprises with energy and success are an argument for the improbability of the Negro which cannot be gainsaid. If anything more were required, it would be his success in the oldest and most powerful universities in our land when allowed freely to compete with his Anglo-Saxon brother.

"Thirty years of patient toil and the consecrated gifts of many of God's dear

saints have prepared centres from which the blessed work of Christian education can go on more rapidly and successfully than ever. What is done is well done, and does not require to be done again.

"The men and women who are laboring in these schools are among the noblest of humankind. They leave congenial surroundings to lift this race out of the mire into which it has been trampled. In multitudes of instances they are shut up to the society of their fellow-teachers and students. A lady who was a teacher in Providence, Rhode Island, at a salary of \$800 per year, is now teaching in Mississippi for \$400. She labors from six in the morning until ten at night, caring for meals, for the sick, for the poor, and teaching. Many persons would think her lot a hard one and that she would wish to escape from it to the rest and gladness of her northern home, but she said to me: 'I would not think of going back to the old life; this seems to me so much broader and more important.'"

FRAGMENTS.

—A striking proof of the enterprising spirit of the Japanese is seen in the establishment of ocean steamship lines. The first steamer of the new Japanese line to Europe, with its terminus at London, has sailed. An Australian line will soon be opened, and doubtless another line to America. The line to Bombay, which has been running for a year, is a successful competitor with French, English, and German steamers.

—The Bishop of St. Helena tells in a late letter of the Bishop of Zululand's visit to him and to the Zulu king and the other Zulu exiles: "On Monday last I had the enjoyment of a visit by the Bishop of Zululand on his way to the Cape. Dinizulu greeted him warmly; he and the other Zulus were delighted at his conversing with them in their own language, in which the Bishop also prayed, and sang a hymn, in which they joined. Dinizulu says that the sight of the Bishop and his kind and cheering talk with them have done them good. Poor exiles! to hear of and speak about their own land and people must have been a comfort to them."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

THE SEPTEMBER CONFERENCE.

THE September Conference of diocesan officers with the general officers of the Woman's Auxiliary, being the first for the working season 1896-97, will be held in the room of the Woman's Auxiliary in the Church Missions House, directly after noon-day prayers in the chapel.

THE OCTOBER CONFERENCE.

THE Missionary Council will meet in Cincinnati in October, beginning with Tuesday, the 27th. In the course of the same week the officers of the Woman's Auxiliary will be called to meet also. All officers and other members of the Auxiliary who expect to visit Cincinnati at that time are asked to notify the Secretary of the Auxiliary before October 10th.

A GOOD EXAMPLE.

FROM the same parish come two letters which we would gladly see followed by many of the same character. One correspondent writes :

I have been reading THE SPIRIT OF MISSIONS, and feel that I ought (and want) to do something to help a little towards making up the deficiency of the Board of Missions. I dislike exceedingly the thought of lessening any of the appropriations. They should be increased rather than lowered. My rector is a most earnest advocate for missions, and does his part. Although I have given what I had expected to give this year for missions, it may be my duty to give more. I am never sure what my ability is, and what I may reasonably keep for my own use. I send five dollars, hoping it may do some little good. I wish it were as many thousands. My own parish needs all the help it can get, and does not get what it ought. I generally find that I want to give everything I can to it, and yet that may be selfish.

The second letter is as follows:

Enclosed please find two dollars, one from myself as a member of the Woman's Auxiliary, the other from my class, the "Bishop Whipple," towards the deficiency. The article in the August number of THE SPIRIT OF MISSIONS, "The Woman's Auxiliary and the Deficiency," should be responded to by every woman in the Church. This seems so little to send, but funds are low and opportunities are legion; still, it is a trying time, and each must do her share. My boys worked so nobly and were so much interested in sending their box to the Seminoles, and have been so pleased

and gratified by the missionary's letter of acknowledgment. God grant their interest in the great missionary cause may never lessen; and though their small wages are necessarily reduced by the "half-time" at the mills, they find the pennies *can* be brought and *will* count among the large amounts, for each must be brought with a prayer.

HOME WORK FOR FOREIGN MISSIONS.

IN the presence of the slow and varying progress of that important part of mission work which is done at home; in presence of the strange absence of a general and practical adhesion to the duty of missions as an essential and necessary part of Christian duty, and of the very gradual way in which the Church as a whole climbs up the height of Zion to see the prospects and the demands of heathendom beyond; in presence, more especially, of the fact of which we are assured on every side, that there is less of missionary zeal, instead of more, in those congregations and classes of the Church which are best aware of their Catholic, and, therefore, inevitably *missionary*, position and privileges—it is encouraging to remember that such slowness to apprehend and tentativeness in meeting the needs of missions is as old as the Church itself, and is not to-day more marked than it was in the years which followed Pentecost. Only very gradually from the first has the Catholic destination of our faith been apprehended by the majority of those who were its depositaries and guardians. Even at the first, when the words of the Lord were fresh in the ears of the inspired Apostles, their seemingly quite inevitable force needed to be made clear by exposition, by individual adventure, and by debate. It was never, even at the first, the case that the great body of the Church, or the great body of its rulers, seized by the central idea of the Gospel, and grasping the features of the immediate campaign, took men and empowered them and flung them out by the force of the general body, and with a word of command from the general body, to carry the holy war of mercy beyond the frontier of the existing Church.

Then, at the first, the Church was taught her missionary power by the missionaries; then, just as now, it seemed that they, and not the people of God at home, had to develop the prospect, and insist upon the possibilities, and apologize and plead for the errand on which they were content to lay down their lives. It was not the elders at Jerusalem, but St. Peter returning to Jerusalem, that learned and taught that God's voice must be allowed to reach the uncircumcised. It was not from the church of Antioch, but from the returning missionaries, St. Paul and St. Barnabas, that the wider idea of a Church of the then known world came into the body of Christian thinking. At Antioch, indeed, they laid holy hands upon the missionaries, letting them go with blessings; but it was from St. Paul himself that Antioch had to learn what that work was for which the Holy Ghost had demanded their separation.

So it is now; and in seeing that it was so then, we find our consolation. We, in our generation, have been slow to so much as divine the immense possibilities of our own particular part of the Church; often grudging a half-hearted support; sometimes rather hindering than helping by cowardly suggestions and ungenerous criticism. It is our comfort to know that light on this subject, and heart and courage and a sound judgment, do not wait on the obscure workings of home-bred minds; that we may look for guidance and expect command from the missionaries themselves—the missionaries who return, or the missionaries who refuse to return even for a time, in order to bid us equip them for another fight. They will be the sources of knowledge, of inspiration, of courage. We shall learn from *them*.

But from them we must *learn*. And if we are to learn, we must be there to

listen when they will speak; we must read what they can be persuaded to write; we must meet the apostolic men, if they choose to appoint a place. We cannot have our ease always. If we are not called upon to originate the ideas which maintain missions, at least we must be ready to receive them. It is, it seems to the present writer—no missionary, but a stay-at-home—it is the bounden duty of those who have the opportunity to learn what missions are by study of missionaries: and who has no opportunities? Those, and they are plainly many, who cannot reach meetings can almost always secure publications. . . . Let us learn of missionaries what the true idea is of the Gospel of Christ. Let us be sure, when we can, to meet them face to face, or else by means of what they write.

Of the great lessons which they teach, it is not my purpose to speak. There are certain minor ones, which have their own real importance; minor lessons concerning the character which is found in the true missionary, the character we must cultivate at home if those who work abroad are to possess a secure base of operations. Every missionary should be sure that he represents a really believing people at home, and this can only be if we foster in ourselves the faith and the virtue he is to preach. Now we must know that the missionary is a man of faith, of love, of self-sacrifice; therefore we have to guard ourselves most diligently against softness and ambition, against harshness and division, against a heretical temper, and against any approach to a profanation of the holy Sacraments which he bears abroad, or the sacred Word which is his key to the hearts of men, and the seed of faith which he must sow.

But besides these great qualifications of faith and courage, do we not notice a certain *manner* which has its special lesson for us? One thing at a missionary meeting never fails to encourage us, and that is the evident superiority of the missionaries to all other persons on the platform. You do not quarrel with a missionary, nor speak disrespectfully of missions to him; but neither do you try to engage his attention with any *little* things. There is in him—the member of a truly missionary mission—a certain calm gravity; a largeness and simplicity of mind and manner, which make trifling, fussing, fidgetting, worrying, out of place altogether. He has confronted some great forces of evil, and like the sailor whose bronzed face has been swept by tearing winds, he does not much notice, nor perhaps feel, the whispering breezes of social littleness. . . . It is a simplicity quite without dullness; a dignity wholly different from pretence; only it puts trifles out of court. They are down below, out of sight. The will of God, they make us feel, moves Christians on, and calls them to add their efforts, steadily, daily, right on in an appointed course. The missionary will do all he can at home for his mission; he wants money for it, but he will not scream for it, and if you would prefer to fret him with absurdities, he will, without excitement or hesitation, move somewhere else, where people are in earnest and understand the costs and the risks of the Lord's warfare.

This largeness and simplicity and grave cheerfulness we ought to foster; and they will be an unspeakable comfort to us in our daily home life; so we shall gain greatly by such an *effort on behalf of missions* as in all others. The interest in missions, while it requires the temper, will itself promote it. At the missionary meeting there will seldom be sparrings, quarrellings, delays. There will be laughter, but it will be loud rather than frequent; it will not be won by quips and tricks, *never* by sneers or sarcasms; generally it will be thrown out vigorously, at some instance of happy import, by the exuberance of gratitude and courage and brotherly love. There will be laughter sometimes, but, for the most part, gravity. For mission work is serious work. It proceeds at all only by reason of men dedicated, separated, mortified, given to the Spirit, brave to endure, and doing all for the love of

God. We must never hope, never seek, to make it easy; no *broad road* will ever lead the reinforcements which can rightly hold the outposts or advance beyond them. So the missionary is grave, as his hearers should be; he is very truthful, and must weigh his words; but he has, as we were saying, the ease of broadness, and the broadness is that, not of indifference, but of a great hope, a hope which makes him puzzled sometimes by our excitements, and sorry that we are so distracted from the main work. . . .

Let then our habitual littlenesses stand rebuked before that grave simplicity of our representatives at the front; our little insincerities, and our little honesties; small and peevish truth-tellings, judgments, criticisms, debates, not in missionary affairs, but in our home ones, our *house* ones; our small worrying enquiries; our small anxieties, scruples, drawings-back; our small cowardice, our little fits of impulse and daring.

The missionary *meeting*, we said, will be serious, not dull. In a missionary *family* there will be joy and enterprise and a hearty interest in home doings; but there can scarcely be piques, social ambitions, or gossip. In the stay-at-home missionary *man* there should be courage, gravity, and watchfulness; but it will be watchfulness without panic, gravity without gloom, courage without boasting; purity and uprightness, which are unaware of temptation; a heart which rides free in the deep waters of love of the scraping shoals of jealousy and self-praise.—*From The Cowley Evangelist.*

CHINA.

THE TRAINING-SCHOOL, SHANGHAI.

THE Training-school for Women, for which Miss Dodson begged the interest of the Woman's Auxiliary when at home on vacation, is to be opened this month, and we hear of it as follows from Bishop Graves and Miss Crummer. The Bishop writes, on June 5th:

"The two houses, that I hope will be a monument of the interest in work for women, were finished some weeks ago, and Miss Dodson and Miss Crummer have moved into theirs, and I believe find it satisfactory. In beginning the work I have placed the Training-school under Miss Crummer. I enclose a memorandum on the subject which I have given her. I was sure you would like to see a copy. Please do not think us too elementary. We will proceed as fast as it is wise to do. I know that it must seem strange not to call it a Deaconess Home and to carry on the same sort of work as at home, but we must do what we can.

"June 10th. I enclose plans of the new buildings at Jessfield, and hope they will serve to give a clear idea of what the Ladies' House and Training-school are like. As you will see, the house is so constructed as to allow for several ladies

living there singly, each in her own rooms, or it would serve equally well for women living in an association.

"At present there is a little Infirmary of the Orphanage standing in front of the Ladies' House, but as soon as the rainy season, which we are now going through, is ended, we shall move that building and I will have a photograph of the new buildings made and forward it to you.

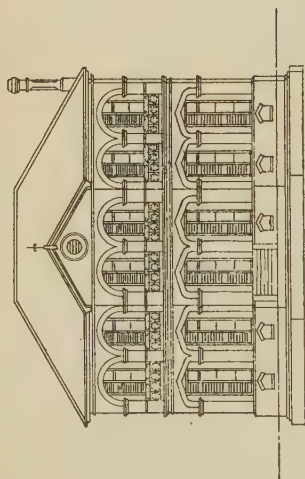
"MEMORANDUM IN REGARD TO THE TRAINING-SCHOOL FOR WOMEN.

"I. This institution shall be called, *The Training-school for Women.*

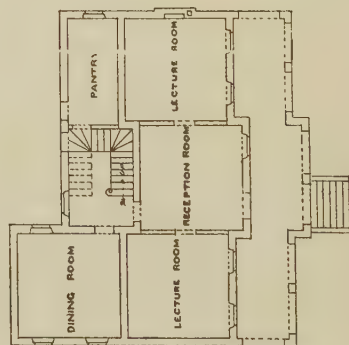
"Its object is to train a certain number of our Chinese women to do Church work intelligently and efficiently as trained workers, and also to give to the women who cannot enter upon such a course of training, a place that they can visit from time to time, and see a type of Christian life and devotion which may inspire them, and suggest to them ways of helping on the work of the Church in their own sphere of duty.

"The aim of the school is to train workers of all kinds as the Mission needs them to carry on the work for Chinese women. Those who are to act as the

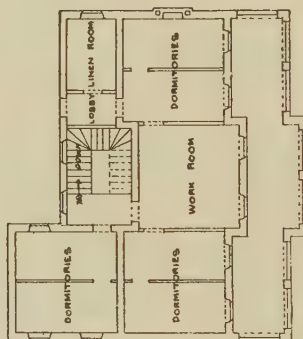
TRAINING SCHOOL
ST JOHN'S - JESSFIELD



SOUTH ELEVATION



GROUND PLAN



FIRST FLOOR PLAN

teachers of our girls' day-schools, or as assistants in our orphanage or hospitals, or as catechists or Bible-women, can one and all receive such training in this institution as will fit them to do their work better; and if it is found that some among them have a vocation to devote their lives to Church work as deaconesses or the like, they can also receive here the longer and more thorough preparation which they require.

"II. The regular pupils of the school shall be widows, both because they will command greater respect and a readier hearing among the Chinese, and because they are more likely to remain permanently engaged in Church work—Chinese widows, as a class, not marrying again. It is also very desirable that they shall be women who have received some previous education, that a higher standard may be attained.

"III. The ordinary course of training shall last for two years at least, and shall be carried on in three directions—intellectual, devotional, and practical.

"IV. *Intellectual training.*—The work of these women after they have left the school after the time of training has been ended will be both *evangelistic*, the teaching of Christianity to heathen women, and *catechetical*, the instruction of women who are preparing for Baptism, and the further instruction, in Bible-classes, etc., of those who are already baptized. The training that is given them should, therefore, be directed to this end, for it is of the first importance to make the women able to do the work that is sure to fall to them, to so ground them in the foundation facts of Christian life and belief, that they can teach them in turn to other Chinese women. We must keep in sight from the start the fact that there is a practical end to the training, and aim to make it result in the production of workers who are efficient in the work where they are needed.

"The women, then, are to be well instructed in those things that a Christian ought to know and believe, and also in what a Christian ought to do.

"1. The best thing to follow as a guide is the Church Catechism. Beginning with the Creed, the rule of faith, and going on to the Lord's Prayer, the rule of

Christian devotion, and the Ten Commandments, the law of morals, and then proceeding to the Sacraments as the means by which life in the Church is begun and sustained, we shall lay a broad foundation; for any of these points can be expanded according to the ability of the scholar, till the whole field of Christian teaching has been covered.

"2. *The Bible.*—The scholars should receive such instruction in the Bible as will enable them to read it profitably and understandingly themselves, and instruct others in its use. To teach the connection and main argument of each of the books will be useful for them, but the great thing to teach them is that the Bible as the Word of God is addressed to their own souls. When they have once realized this they will be able to bring it home to others.

"3. *The Prayer-book.*—They should be taught the meaning of the services, the customs of the Church in her worship, and the use of the Prayer-book in church and as a guide to their own private devotions and a rule of Christian life.

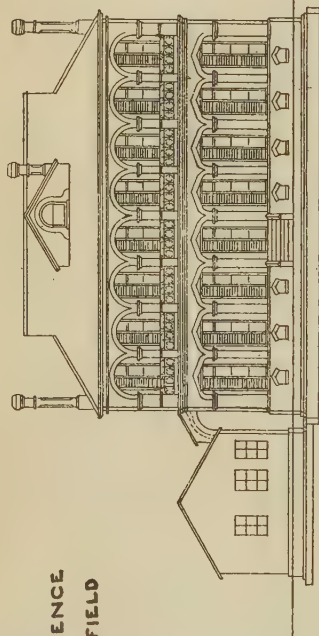
"4. *Church history.*—Church history should also be studied to teach them that the Catholic Church is God's appointed means for the conversion of the world and the home of Christian souls, and that this Church is a living branch of the same. The antiquity, order and beauty of the Church once brought home to them, they will be ready to serve her more devotedly as well as more intelligently.

"5. *Christian evidences.*—It will also be well to add some instruction in the general evidences of Christianity, such as will help them to meet the objections of the heathen, and may also confirm their own faith.

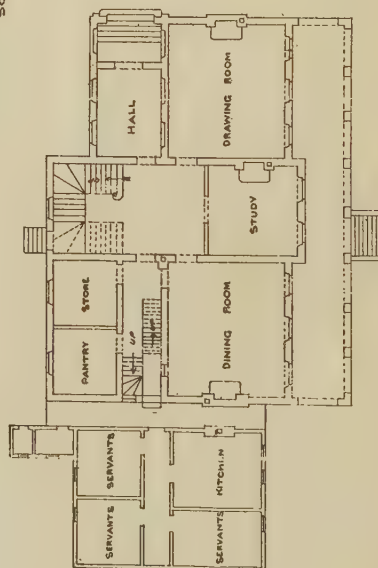
"V. *Devotional training.*—The devotional life of the inmates of the school should be promoted by every means, such as (a) attendance at the public services of the Church; (b) special services in the house, as a noon service and compline; (c) private reading of the Bible; (d) personal and private prayer; (e) and chiefly by attendance at and reception of the Holy Communion.

"The devotional life is the foundation of

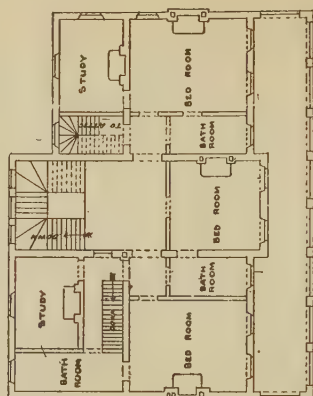
LADIES' RESIDENCE
ST JOHN'S - JESSFIELD



SOUTH ELEVATION



GROUND PLAN



FIRST FLOOR PLAN

the active life and the motive power by which their work is to be done, and if this is not developed the mere acquisition of knowledge will do little good, while if they learn to live the Christian life of devotion and self-sacrifice themselves, they will surely influence others.

"VI. *Practical training.*—The practical training which will be found most necessary can only be found after trial, yet there are certain things that may be indicated here in a general way; for instance: (a) Order and neatness in their own persons and in the house. (b) Such use of the needle as will be useful to themselves or for furnishing the church. (c) Some teaching as to sanitation, the care of the sick, and the use of simple remedies. (d) Enough knowledge of figures to enable them to keep accounts would be extremely useful. They should also be taught to write simple letters in Chinese character, or in the Romanized, so that they may be able to communicate by letter with the head of the house after leaving it, or with the clergy in regard to their work.

"In addition to the above, it is well to note that excellent training can be found in the doing of such work as they can accomplish in connection with their studies in the villages around St. John's, and in other like ways.

"VII. Where there is a desire on the part of the wives of the Chinese clergy and others to come to the school for short periods, special arrangements will be made to give them instruction, and an invitation extended to them to spend a certain time as the guests of the house.

"VIII. When a woman enters upon the course, a definite arrangement will be made with her for service in the mission, on the successful completion of her studies, and special arrangements as to children, etc., will be made in each case.

"IX. The main principle of success

will at all times be found in the head of the house. The personal influence of the teacher counts for even more in China than at home. She should, therefore, do much of the teaching herself, which will cause the women to look up to her naturally as their teacher, and also strive to the utmost of her ability to win their confidence and affection. Experience alone will show how best to do this, but an honest intention to do so and a real interest in their welfare will eventually succeed. The training that is to issue in good to the women and through them to the mission must be done in love and patience, and these depend in turn upon love and devotion to our Lord and His Church. We may be sure that He will bless every attempt to do His will, and humbly rely upon His help in this new undertaking. May He prosper the work and bring it to good success.

"This memorandum is subject to change as experience teaches us the real needs of the mission and the office of this Training-school.

(Signed),

"F. R. GRAVES,

"Missionary Bishop of Shanghai.

"May 27th, 1896."

Miss Crummer writes, on July 2d: "I am getting bedding, furniture, etc., ready to open the Training-school on the 7th of September. I have four women to start with, and probably three who will come as day-students. In addition to these, I expect to invite a number of Deacons' wives to come in for a month or two at a time. I am going to start with Mr. Pott's 'Life of Christ,' and perhaps one other study—the Catechism probably. I have a class of Chinese women now, who come once a week for instruction. This is in Chinese, and we have been studying the Lord's Prayer. I shall keep up this class next year."

FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from July 1st, to August 1st, 1896 :

* Lenten and Easter Offering.

ALABAMA—\$16.70

<i>Farmsdale</i> —St. Michael's, Domestic and Foreign.....	6 70
<i>Greensboro</i> —St. Paul's, "A Member," Foreign.....	10 00

ALBANY—\$598.23

<i>Albany</i> —St. Paul's, Foreign, \$21; for "Emily L. Hewson," scholarship, Hoffman Institute, Africa, \$75.....	96 00
Mr. B. Scott, General.....	5 00
<i>Bartlett Carry</i> —Mrs. G. M. Lane, General.....	100 00
<i>Cherry Valley</i> —Grace, Wo. Aux. Anniversary, General, \$5.12; Junior Aux., "Two Little Girls," Sp. St. Mary's Orphanage, China, 74 cts.....	5 86
<i>Delhi</i> —St. John's, Wo. Aux. Anniversary, General.....	3 23
<i>East Springfield</i> —St. Paul's, \$16.22, S. S., \$6.86; General.....	23 08
<i>Gilbertsville</i> —Christ Church, Wo. Aux. Anniversary, General.....	1 00
<i>Hogansburg</i> —St. James's, Missionary Box No. 35, \$18, Domestic.....	5 25
<i>Hudson</i> —Christ Church, General, \$10; Domestic, \$2; Foreign, \$1.87.....	13 87
<i>Johnstown</i> —St. John's, Domestic.....	2 52
<i>Maple Grove</i> —St. Stephen's Chapel, Foreign.....	1 00
<i>Mount Morris</i> —Zion, Wo. Aux. Anniversary General.....	9 60
<i>New Lisbon</i> —Mission, Wo. Aux. Anniversary, General.....	4 00
<i>Noblesville</i> —Mission, Domestic.....	5 88
<i>North Granville</i> —Mary M. Semmes, Domestic, \$5; Foreign, \$5.....	10 00
<i>Ogdensburg</i> —St. John's, General, \$54.48; Wo. Aux. Anniversary, General, \$20; Sp. for Bishop McKim, Japan, \$25.....	99 48
<i>Potsdam</i> —Trinity Church, Colored.....	38 50
<i>Richfield Springs</i> —"L. M. A.," Domestic, \$12.50; Foreign, \$12.50.....	25 00
<i>Salem</i> —St. Paul's, Domestic, \$8.70; Foreign \$5.90.....	14 60

<i>Schenectady</i> —Christ Church S. S., * Domestic, \$16.50; Foreign, \$16.50; Wo. Aux., Sp., Rev. S. D. Hooker, Dillon, Montana, \$5.....	38 00
St. George's, Miss M. A. Lowell, General.....	10 00
<i>Springfield Centre</i> —St. Mary's, \$1.01, S. S., 91 cts.; General.....	1 92
<i>Troy</i> —Holy Cross (of which a S. S. class, 60 cts.), General, \$5.60; Mrs. Coddington Billings, Sp. for Rev. S. C. Partridge, China, \$50.....	55 60
<i>Unadilla</i> —St. Matthew's S. S., * \$15, Wo. Aux. Anniversary, \$11.11; General.....	26 11
<i>Walton</i> —Christ Church, Wo. Aux. Anniversary, General.....	3 23

ARKANSAS—\$20.68

<i>Batesville</i> —St. Paul's, Domestic.....	6 68
<i>Little Rock</i> —Christ Church, Wo. Aux. Anniversary, General.....	14 00

CALIFORNIA—\$71.23

<i>Berkeley</i> —Through Rev. C. J. Mason, Sp. for Alaska boat.....	8 75
Wo. Aux., Sp. for Alaska boat.....	20 00
<i>Oakland</i> —St. Paul's, M. A. Hawley, General.....	5 00
St. John's S. S., Sp. for Alaska boat.....	2 48
<i>Palo Alto</i> —All Saints' Mission, General.....	10 00
<i>San Francisco</i> —"M." for "Tarrant" Memorial scholarship, St. John's Mission, Cape, Mount Africa.....	25 00

CENTRAL NEW YORK—\$759.22

<i>Binghamton</i> —Good Shepherd S. S., * General.....	14 30
<i>Boonville</i> —Trinity Church, Foreign.....	1 00
<i>Canastota</i> —Trinity Church, Foreign.....	1 50
<i>Cazenovia</i> —St. Peter's, Foreign, \$18.42; S. S., Sp. for school at Lynchburgh, Southern Virginia, \$3.....	21 42
<i>Eltmira</i> —Trinity Church (of which S. S., * \$30), Foreign.....	100 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

<i>Forestport</i> —Christ Church, Foreign.....	2 00	endowment of "Trinity College Missionary Society" scholarship, St. John's College, Shanghai, China.....	50 00
<i>Fulton</i> —Zion, Foreign.....	3 30	Miss M. C. Huntington, Wo. Aux., Sp. for Christmas gifts, China, \$1; Japan, \$1..	2 00
<i>Hamilton</i> —St. Thomas, Foreign.....	5 00	<i>New Haven</i> —Trinity Church, Domestic.....	20 25
<i>Harpersville</i> —St. Luke's, Foreign.....	1 50	<i>Pomfret</i> —Christ Church, General, \$56.80; Sp. for Valle Cruces, Asheville, \$5; Wo. Aux., Sp. for Bishop McKim, Japan, \$5	66 80
<i>Homer</i> —Calvary S. S., Domestic.....	3 00	<i>Salisbury</i> —St. John's, Domestic.....	16 50
<i>Ithaca</i> —St. John's, Foreign.....	64 42	<i>Sharon</i> —"G." General.....	10 00
Mrs. E. P. Church, General.....	10 00	<i>Stratford</i> —Rev. D. C. Weston, D.D., General.....	20 00
<i>New Berlin</i> —St. Andrew's, Domestic, \$10; Foreign, \$9.18.....	19 18	<i>Miscellaneous</i> —Babies' Branch, Wo. Aux., Sp. for Brierley Memorial, Cape Palmas, Africa, \$5; Sp. for Rev. S. C. Partridge, China, \$5.....	10 00
Mr. and Mrs. H. O. Moss, Domestic, \$37.50; Foreign, \$37.50; Indian, \$37.50; Colored, \$37.50; for Mexico, \$25.....	175 00	Branch Wo. Aux., salary Miss MacRae, China.....	300 00
<i>Oriskany Falls</i> —Good Shepherd S.S.* General.....	3 10	"A Friend," General.....	5 00
<i>Oswego</i> —Christ Church, Domestic.....	7 20	"McCl.", a Thank Offering, Domestic....	100 00
<i>Oxford</i> —St. Paul's, Foreign.....	35 85	DALLAS—\$5	
<i>Rome</i> —St. Joseph's, Foreign.....	88	<i>Paris</i> —Holy Cross, Woman's Missionary Society, General.....	5 00
Zion, Foreign, \$7.53; "C. E. B." General, \$23.....	32 52	DELAWARE—\$27.59	
<i>Slaterville</i> —St. Thomas', Foreign.....	1 26	<i>Middletown</i> —St. Anne's, Junior Aux., General.....	12 59
<i>Syracuse</i> —Grace, Foreign.....	8 00	<i>Wilmington</i> —Chapel of the Good Shepherd, General.....	10 00
<i>Trumansburg</i> —Epiphany, Domestic, \$1.84; Foreign, \$1.15.....	2 99	Mexican Aid Association, for Rev. Mr. Forrester's salary, Mexico.....	5 00
<i>Utica</i> —Calvary S.S., Foreign.....	10 00	EAST CAROLINA—\$35.24	
"M. H. W." In Memoriam, General.....	50 00	<i>Bath</i> —St. Thomas', Domestic, 45 cts.; Foreign, 40 cts.; General, 65 cts.....	1 50
<i>Waterloo</i> —St. Paul's, Domestic, \$8.57; Foreign, \$5.65.....	14 22	<i>Beaufort</i> Co.—Zion Parish, Domestic, \$1; Foreign, 65 cts.; General, 85 cts.....	2 50
<i>Watertown</i> —Trinity Church, Domestic, \$131.96; Colored, \$15.....	146 96	<i>Cumberland</i> —St. Thomas', General.....	2 33
"Three Friends of the Work," Domestic and Foreign.....	2 00	<i>Fayetteville</i> —St. John's, Wo. Aux., Sp. for "Joseph C. Huske" scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>Waverly</i> —Grace, Foreign.....	1 62	<i>Wilmington</i> —St. Mark's, Colored.....	3 91
<i>Windsor</i> —Zion, Foreign.....	2 00	EASTON—\$5.90	
<i>Miscellaneous</i> —Branch Junior Aux., for "Frederic Dan Huntington" scholarship, Hoffman Institute, Africa.....	19 00	<i>Kent Co. (Chestertown)</i> —Emmanuel, Mite Box No. 21,690, Domestic, \$1.25; Mite Box No. 17,485, Foreign, \$1.25.....	2 50
CENTRAL PENNSYLVANIA—\$417.06		<i>Talbot Co. (Longwood)</i> —All Saints', General.....	3 40
<i>Bedford</i> —"J. K. H." Colored.....	50 00	FLORIDA—\$3.77	
<i>Chambersburg</i> —Trinity Church, Branch Wo. Aux., General.....	28 40	<i>Tallahassee</i> —St. Michael and All Angels' (Colored) S.S., for Bishop Ferguson's work in Liberia.....	3 77
<i>Douglasville</i> —St. Gabriel's, \$2.50, "A Friend," \$2.50, General.....	5 00	FOND DU LAC—\$30.78	
<i>Drifton</i> —St. James', Foreign.....	146 20	<i>Oconto</i> —St. Mark's S. S.* Domestic.....	5 78
<i>Jonestown</i> —St. Mark's, Domestic, \$3.62; Foreign, \$2.77; General, \$4.90.....	11 29	<i>Sheboygan Falls</i> —St. Peter's, Wo. Aux., "Robert W. Blow" scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>Lancaster</i> —St. James', Domestic.....	16 17	GEORGIA—\$2,115.45	
<i>Lebanon</i> —St. Luke's S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota.....	60 00	<i>Augusta (Sand Hills)</i> —Good Shepherd S. S., Junior Aux., Sp. for "Helen Whalley Dickey Memorial Crib," St. Mary's Orphanage, China.....	30 00
<i>Montrose</i> —St. Paul's, The Misses Biddle, General.....	10 00	<i>Blackshear</i> —All Saints' Mission,* General.....	1 47
<i>Tioga</i> —St. Andrew's, General.....	10 00	<i>Brunswick</i> —St. Jude's, General.....	3 03
<i>Miscellaneous</i> —Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota, \$30; Sp. for insurance of Rev. Mr. Gring, Japan, \$50	80 00	<i>Frederica</i> —Christ Church Parish, Transfiguration, \$1.70; St. Ignatius', 85 cts., St. Perpetua, 50 cts., St. Simon's Mills, 55 cts., Christ Church, 85 cts., Rev. A. G. P. Dodge, Jr., \$5, General.....	9 45
CHICAGO—\$175.44		<i>Grovetown</i> —Heavenly Rest, General.....	10 00
<i>Chicago</i> —Grace, "L." for "Frank" (Advanced) scholarship, St. John's School, Cape Mount, Africa.....	40 00	<i>Macon</i> —Christ Church, General, \$13; Wo. Aux., Sp. Foreign Missionary's Insurance Fund, \$5; General, \$2.....	20 00
St. James', Mrs. E. A. Otis, General, \$5; S. S.* General, \$60.44.....	65 44	<i>Marietta</i> —St. James', Domestic and Foreign, \$13.50; Indian, \$2; Colored, \$1.....	16 50
"L." for "J." (In Memoriam) (Advanced) scholarship, St. John's School, Cape Mount, Africa, \$40; Sp. for "Sterling" Orphanage in Japan, \$80.....	70 00	<i>Savannah</i> —Christ Church Parish, Domestic, \$1,000; Foreign, \$1,000.....	2,000 00
COLORADO—\$2.50		St. John's S. S., Wo. Aux., Anniversary Fund, General.....	10 00
<i>Manitou</i> —St. Andrew's, Junior Aux., Sp. for Alaska.....	2 50	St. Stephen's, the Rev. R. B. \$2, Mrs. N. B. \$2, the Baby, N. R. B., \$1, General.....	5 00
CONNECTICUT—\$843.92		"J. K. M." Wo. Aux., Sp. for Bishop Hare, South Dakota.....	10 00
<i>Bridgeport</i> —St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	12 50		
Miss A. W. Johnson, Wo. Aux. Anniversary, General.....	1 00		
<i>Brookfield</i> —Mission, Colored.....	2 37		
<i>Brookfield Centre</i> —St. Paul's, Colored.....	5 00		
<i>Danbury</i> —D. P. Gregory, Domestic and Foreign.....	5 00		
<i>Hartford</i> —St. John's, Foreign, \$58; Colored, \$10; Indian, \$10.....	78 00		
Trinity Church, Domestic, \$32.31; Foreign, \$38.42; Indian, \$23.35; Colored, \$27.80; Sp. for Brazil, \$19.12.....	139 50		
Trinity College Missionary Society, Sp. for			

INDIANA—\$11.45

<i>Connersville</i> —Trinity Church, Kemper Missionary Guild, General.....	1 25
<i>Goshen</i> —St. James', Wo. Aux., General.....	7 20
<i>Indianapolis</i> —Christ Church S. S., Sp. for Bishop Ferguson, Africa.....	3 00

IOWA—\$16.26

<i>Cedar Rapids</i> —Grace, Wo. Aux., General..	5 00
<i>Dubuque</i> —St. John's, Wo. Aux., Sp. for Miss Sabine's School, Anvik, Alaska..	5 00
<i>Vail</i> —St. John's, Domestic and Foreign...	5 00
<i>What Cheer</i> —St. Paul's, General.....	1 26

KANSAS—\$12.15

<i>Clay Centre</i> —St. Paul's, General.....	1 33
<i>Newton</i> —St. Matthew's, General.....	5 00
<i>Wakefield</i> —St. George's General.....	2 00
St. John's, General.....	3 82

KENTUCKY—\$87.55

<i>Hopkinsville</i> —Grace, Missionary Circle, for work of Rev. J. A. Ingle, China.....	14 00
<i>Louisville</i> —Advent, General.....	4 00
Christ Church Cathedral, Mrs. R. C. Hewett, Indian.....	5 55
St. Andrew's, Branch Wo. Aux., "Nellie Rogers Robinson" scholarship, St. Elizabeth's School, South Dakota.....	60 00
<i>Paducah</i> —Grace, Wo. Aux., General.....	4 00

LEXINGTON—\$12.76

<i>Beattyville</i> —Rev. J. E. H. Galbraith, Gen- eral.....	4 00
<i>Covington</i> —St. John's S. S., for work among deaf-mutes, \$1.88; General, \$1.88; "Two Members," Domestic, \$5.....	8 76

LONG ISLAND—\$2,432.56

<i>Astoria</i> —St. George's, Domestic, \$85.18; "A Member," General, \$10.....	45 18
<i>Brooklyn</i> —Christ Church, S. S., China, \$40; Japan, \$40.....	80 00
Church of the Good Shepherd, Wo. Aux., Fort Adams, Alaska.....	5 00
(<i>Heights</i>) Grace, Wm. G. Low, Alaska, 1,000 00	
Church of the Redeemer, Wo. Aux., Fort Adams, Alaska.....	5 00
St. Ann's, Wo. Aux., Bible reader, Japan. St. James' S. S., General, \$7.18; Domestic, 95 cts.; Africa, 45 cts.; Indian, 86 cts....	9 44
St. Mary's, Wo. Aux., Fort Adams, Alaska.....	1 00
<i>Flushing</i> —St. George's, General.....	2 00
<i>Garden City</i> —Mrs. Cox, Wo. Aux., "Anna M. Leverich" scholarship, St. Mary's Hall, China, \$40; Silver Anniversary Fund, General, \$25.....	65 00
<i>Great Neck</i> —All Saints', General, \$1,000; Do- mestic, \$15; Wo. Aux., Anniversary Fund, General, \$20; Lend a Hand Cir- cle, King's Daughters, freight to China, \$2.....	1,037 00
<i>Hollis</i> —St. Gabriel's, Wo. Aux., Fort Adams, Alaska.....	5 00
<i>Huntington</i> —St. John's, Systematic Offer- ing Plan, General.....	3 00
<i>Jamaica</i> —"A Friend," Colored.....	10 00
<i>Merrick</i> —"E. C. C.," General.....	5 00
<i>Ravenswood</i> —St. Thomas', General.....	3 00
<i>Richmond Hill</i> —Resurrection, Wo. Aux., Sp. for work at Porto Allegro, Brazil... 3 00	
<i>Miscellaneous</i> —Branch Wo. Aux., General, \$32; Sp. for Foreign Insurance, \$50; Sp. for Domestic Contingent Fund, \$50.94; Sp. for Nara School, Japan, \$1; Sp. for Memorial Cross to Mrs. Brierley, Africa, \$10; "St. James' Sunday-school" scholarship, St. John's Mission, Cape Mount, Africa, \$5; Bible reader, Japan, \$3.....	151 94

MAINE—\$12.50

<i>Calais</i> —St. Anne's S. S., * Domestic.....	12 50
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MARQUETTE—\$36.29

<i>Sault St. Marie</i> —St. James' S. S., * Mission work in Alaska.....	36 29
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MARYLAND—\$473.88

<i>Baltimore Co. (Baltimore City)</i> —Ascension, Wo. Aux., Foreign, \$7.71; Colored, \$7.72; Domestic, \$2.72.....	18 15
Christ Church, General, \$138; Little Girls in Sewing School, Junior Aux., Sp. for Zenana mission work, \$8; for work among Japanese children, \$8.....	154 00
(<i>Fells Point</i>)—Christ Church Mission S. S., for support of a scholar in Boone School, China.....	40 00
Emmanuel S. S., * General.....	17 76
Grace, Domestic.....	5 25
Memorial Church, Domestic and Foreign Mt. Calvary, Foreign.....	10 00 1 00
St. Bartholomew's, Domestic and For- eign.....	2 00
St. Luke's S. S., * General.....	31 02
St. Paul's, Wo. Aux., salary of Indian Deacon under Bishop Hare, South Da- kota.....	25 00
Mrs. C. C. Penick, Sp. for support of a girl in Mr. Osuga's orphanage, Japan... 12 00	
(<i>Catonsville</i>)—St. Timothy's, Branch Wo. Aux., Domestic, \$1; Foreign, \$1, In- dian, \$1; Colored, \$1.....	4 00
(<i>Garrison Forest</i>)—St. Thomas', Dom- estic and Foreign.....	25 00
(<i>Mount Washington</i>)—St. John's, Gen- eral.....	6 00
(<i>Towson</i>)—Trinity Church, Wo. Aux., General.....	25 00
<i>Carroll Co. (Westminster)</i> —Ascension, General.....	5 74
<i>Frederick Co. (Frederick)</i> —All Saints', Do- mestic, \$13.96; Foreign, \$12.70; Indian, \$3.20; Colored, \$4.35.....	34 21
(<i>New Market</i>)—Grace S. S., * General.... 8 25	
<i>Frederick and Washington Cos. (Peters- ville)</i> —St. Mark's, Domestic, \$5; For- eign, \$5.....	10 00
<i>Howard and Anne Arundel Cos. (Dorsey)</i> — Trinity, Wo. Aux., Anniversary Fund, General.....	3 50
(<i>Dorsey</i>)—"E. C. Y.," Wo. Aux., Ann- iversary Fund, General.....	25 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Valle Cruces Mission, Asheville, \$5; "A Member, General, \$6.....	11 00

MASSACHUSETTS—\$3,477.53

<i>Boston (Dorchester)</i> —All Saints', General.. 75 00	
Emmanuel Church, Wo. Aux., Indian, \$120.65; "A Member," for Miss Sabine's salary, Alaska, \$2; for "Grace H. Ham- len Memorial" scholarship, St. Mary's School, South Dakota, \$2.....	124 65
Church of the Good Shepherd, Wo. Aux., for Indian Missions.....	13 30
(<i>Charlestown</i>)—St. John's, Family Mite Box, General.....	18 00
St. Matthew's, "A Member," Wo. Aux., In Memory of E. Gertrude Clapp, for "Grace H. Hamlen Memorial" scholar- ship, St. Mary's School, South Dakota.. 10 00	
St. Paul's, Mrs. Wm. Appleton, General, 1,000 00	
St. Stephen's, "A Member" Wo. Aux., Sp. for Elizabeth Crib, St. Mary's Or- phanage, China.....	5 00
Trinity Church, "Two Members," Gen- eral, \$60; Miss Sarah Dunn, General, \$100; Wo. Aux., Anniversary, General, \$5; Sp. for Domestic Contingent Fund, \$23; Indian, \$350.50; Sp. for Indian work, Oklahoma, \$50; for "Grace H. Hamlen Memorial" scholarship, St. Mary's School South Dakota, \$9.72; "Members," General, \$25; Sp. for sal- ary of Dr. Forsythe, Oklahoma, \$25... 648 22	
(<i>Roxbury</i>)—"Thank Offering," General... 10 00	
Miss A. B. Munro, General.....	20 00
Mr. Grant Walker, General.....	100 00
<i>Brookline</i> —St. Paul's, Domestic, \$170.41; Foreign, \$123.78; Sp. for Brazil, \$7... 301 19	
<i>Cambridge</i> —Christ Church, Wo. Aux., for "Grace H. Hamlen Memorial" scholar- ship, St. Mary's School, South Dakota.. 8 00	
St. James', "A Member" Wo. Aux., for "St. James'" scholarship, St. Agnes' school, Kyoto, Japan, \$40; for "Mary	

ACKNOWLEDGMENTS.

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Tyng" scholarship, St. Paul's College, Tokyo, Japan, \$45.....	85 00	Milwaukee—St. James', General.....	40 00
St. Peter's, "A Member" Wo. Aux., Sp. for Miss Carter's Indian lace teacher, Minnesota.....	3 00	Miscellaneous—Branch Wo. Aux., Sp. for Brierley Memorial Building, Cape Palmas, Africa.....	100 00
Chelmsford—All Saints' S. S., Domestic.....	4 45	MINNESOTA—\$99.15	
Chicopee—Grace, \$19, S. S.* (additional), \$1, General.....	20 00	Belle Creek—St. Paul's, General.....	6 78
Clinton—Church of the Good Shepherd, \$2, Wo. Aux., Anniversary, \$2, General.....	4 00	Faribault—Rev. E. S. Wilson, s.t.d., Colored.....	5 00
Dalton—Grace S. S.* General.....	9 32	Henderson—St. Jude's S. S.,* General.....	5 10
Dedham—Church of the Good Shepherd, "A Member," Foreign.....	5 00	Hutchinson—St. John's, "A Member," Domestic.....	20 00
St. Paul's, Domestic, \$6.59; Foreign, \$6.58	13 17	Kenyon—Ascension, General.....	7 53
Fall River—St. James', Wo. Aux., Anniversary, General.....	6 00	Mankato—St. John's, General.....	6 15
Fitchburg—Christ Church, General, \$23.14; Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota, \$10; "A Member," for salary of Miss Woodruff, Africa, \$50.....	83 14	Minneapolis—St. Mark's S. S., for "Bishop Whipple" scholarship, Kabo Station, Africa.....	25 00
Great Barrington—St. James', Domestic.....	27 16	St. Matthew's, \$1.87, S. S.,* \$12.04, General.....	13 91
Greenfield—St. James', Domestic, \$22.65; Foreign, \$5.80.....	28 45	Pine Island—Grace, 80 cts., S. S.,* 2.43 General.....	3 23
"A Friend," General.....	10 00	Roberts Lake—Immanuel Mission, General	5 25
Groton—Mrs. Elizabeth K. Cary, General.....	5 00	St. Paul (Merriam Park)—St. Mary's, General.....	1 20
Hyde Park—Miss Harriet T. Browne, General.....	25 00	MISSISSIPPI—\$13.25	
Lawrence—St. John's, Domestic and Foreign.....	6 91	Aberdeen—St. John's, General.....	12 50
Longwood—Church of Our Saviour, "A Member," General, \$200; Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota, \$2.....	202 00	Macon—Nativity, General.....	75
Lynn—St. Stephen's, Foreign, \$44.22; Miss Barry, Sp. for Rev. Mr. Mosher, China, \$1.....	45 22	MISSOURI—\$23.00	
Marlborough—Holy Trinity Church, Wo. Aux., Indian, \$5; Children's Guild, for St. Mary's School, South Dakota, \$2.....	7 00	Kirkwood—Grace, General.....	8 00
New Bedford—St. Martin's, Brotherhood of St. Andrew, Domestic and Foreign.....	6 70	St. Louis—Christ Cathedral, "Mrs. C.," General.....	10 00
Newburyport—St. Paul's, Domestic and Foreign, \$5.75; "E.," General, \$5.....	60 75	St. George's, "A Member," General.....	5 00
Salem—St. Peter's, General, \$31.50; Wo. Aux., for Miss Sabine's salary, Alaska, \$10.....	41 50	NEBRASKA—\$4.45	
Shelburne Falls—Emmanuel Memorial Church, General.....	3 79	Central City—Christ Church, Domestic and Foreign.....	3 60
Springfield—Christ Church, Wo. Aux., Sp. for Bishop Gray's work among the Indians, Southern Florida.....	25 00	Clarks—St. Paul's, Domestic and Foreign..	85
Stockbridge—St. Paul's, Domestic, \$20; Foreign, \$10; General, \$100.....	130 00	NEWARK—\$365.50	
Taunton—St. Thomas', Wo. Aux., Indian.....	13 00	Bayonne—"A Friend of Missions," Foreign	10 00
Wakefield—"G. H. S. D.," General.....	5 00	Bergen Point—Trinity, Domestic, \$39.15; Foreign, \$39.15.....	78 30
Watertown—Church of the Good Shepherd, General.....	1 04	Greenville—Grace, General.....	3 60
Williamstown—St. John's, General.....	6 00	Jersey City—Mrs. Bucklin, Colored.....	1 10
Worcester—All Saints', Domestic, \$92.45; Foreign, \$90.22; Indian, \$19.53; Colored, \$32.09; General, \$4; Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, China, \$5.....	243 29	Montclair—Miss Shedden, Domestic, \$10; Foreign, \$10.....	20 00
Miscellaneous—Branch Wo. Aux. (money on hand, \$17.68; accrued interest, 60 cts.), for "Grace H. Hamlen Memorial" scholarship, South Dakota.....	18 28	Morris Plains—Thomas J. Prout, General.	15 00
MICHIGAN—\$149.34		Morristown—Church of the Redeemer, "A Member," General.....	10 00
Ann Arbor—St. Andrew's, Domestic, \$25; Foreign, \$25.....	50 00	St. Peter's, "T. W. O.," General.....	5 00
Detroit—St. Andrew's S. S., General.....	25 00	"Thank Offering," Domestic.....	25 00
Mr. George T. Macauley, for Mexican Mission.....	5 00	Orange—Grace S. S., Sp. for scholarship, Salt Lake City, Utah.....	40 00
St. John's, Geo. H. Minchener, General.....	10 00	Mrs. F. C. Henderson, for "Pinckney Henderson Adams Memorial" scholarship, St. Paul's College, Tokyo, \$20; "Alfred Biddle Memorial" scholarship, St. Augustine's School, Africa, \$12.50.....	32 50
Fenton—St. Jude's S. S., Domestic and Foreign.....	6 25	"A Friend," Domestic and Foreign.....	5 00
Grosse Ile—St. James', Domestic.....	5 09	Passaic—Rev. J. A. Spencer, D.D., General.	10 00
Mt. Clemens—Grace S. S., for Bishop Barker's work, Olympia.....	5 00	Sunmit—Calvary, Wo. Aux., Anniversary, General.....	10 00
Miscellaneous—Mrs. Winn, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	Miscellaneous—Branch Wo. Aux., Mrs. J. H. Browning, Wo. Aux., Anniversary, General.....	100 00
Branch Wo. Aux., Sp. for scholarships in All Saints' School, South Dakota.....	40 00	NEW HAMPSHIRE—\$285.84	
MILAUKEE—\$144.00		Charlestown—St. Luke's, Domestic and Foreign, \$3.65; Wo. Aux., Sp. Foreign Missionaries' Insurance Fund, \$2.....	5 65
Jefferson—St. Mary's Mission S. S.,* General.....	4 00	Concord—St. Paul's, General.....	54 98
		St. Paul's School, Domestic, \$50; Foreign, \$50.....	100 00
		Dover—St. Thomas, Wo. Aux., General, \$1.26; Sp. Foreign Missionaries' Insurance Fund, \$2.....	3 26
		Exeter—Christ Church, General.....	22 45
		Goffstown—St. Matthew's, Wo. Aux., General.....	1 50
		Intervale—"M. B.," Domestic.....	5 00
		Lancaster—St. Paul's, Wo. Aux., Sp. Foreign Missionaries' Insurance Fund.....	2 00
		Portsmouth—St. John's, General.....	10 00
		Riverton—Christ Church, Domestic, \$45; Foreign, \$10; Indian, \$10; Colored, \$10.	75 00
		Salmon Falls—Christ Church, Wo. Aux., Sp. Foreign Missionaries' Insurance	

Fund.....	2 00	North Dakota.....	5 00
Sanbornville—St. John Baptist, Wo. Aux., Sp. Foreign Missionaries' Insurance Fund.....	2 00	Mrs. George Beckett, General.....	1 00
Tilton—Trinity Church, Sp. Foreign Mis- sionaries' Insurance Fund.....	2 00	"A," Wo. Aux., Anniversary Fund, Sp. for Ladies' Home and Training School, Shanghai, China.....	1 00
NEW JERSEY—\$257.64		Pelham—Christ Church S. S.,* General....	25 00
Allentown—Christ Church, General.....	1 80	Poughkeepsie—St. Paul's, Girls' Missionary Society, for Japanese Bible woman, \$30; Sp. for support of Grace Cox Memo- rial Crib in St. Mary's Orphanage, Shanghai, China, \$30.....	60 00
Beverly—J. L. Shedaker, General.....	10 00	Branch Wo. Aux., Sp. for "Poughkeepsie Memorial" (Advanced) scholarship, Cape Mount, Africa, \$40; for "Pough- keepsie" scholarship, Cape Mount, Africa, \$25; General, \$30.38.....	95 39
Bordentown—Christ Church S. S.,* General.....	18 26	Rye—Christ Church, Wo. Aux., "Hope" scholarship, High School, Cuttington, Africa, \$40; China, \$100.....	140 00
Camden—St. Paul's, "E. R. S." General....	50 00	Sing Sing—St. Paul's, "E. A. C., "Wo. Aux., for Miss Drake's travelling ex- penses, Africa.....	10 00
Columbus—St. Luke's S. S.,* General.....	1 78	Trinity Church, General.....	64 54
Crosswicks—Grace, General.....	7 55	Staatsburg—St. Margaret's, General.....	24 12
Elizabeth—Grace, General.....	5 00	Westchester—St. Peter's, Wo. Aux., for "Kebie" scholarship, St. Mary's Hall, Shanghai, China, \$45; "Fanny J. Fair" scholarship, Orphan Asylum, Cape Palmas, \$45; St. Agnes' Ward, Wo. Aux., General, \$25.....	115 00
St. John's, Wo. Aux., Sp. for Church at Hashimota, Japan.....	25 00	White Plains—E. W. Ely, General.....	10 00
Trinity Church S. S., "Amelia Hamilton McAlister" scholarship, St. Mary's Hall, China.....	10 00	Yonkers—St. John's, Junior Aux., for "Loving Heart" scholarship, St. Elizabeth's School, South Dakota, \$5; for Rev. Mr. Chapman's work, Alaska, \$25; Sp. "Rev. J. S. Russell's" school, Lawrenceville, Southern Virginia, \$25; Sp. House of Good Shepherd, Rockland, Maine, \$15; Sp. education of Indian girl for medical course under Rev. S. S. Burleson, Fond-du-Lac, \$35; Mrs. A. Forbes, for Mr. Yen's work in China, \$5.....	110 00
Matavan—Trinity Church, General.....	2 04	Miscellaneous—"A Friend," Wo. Aux., General.....	2,500 00
Monmouth Junction—Mission, General.....	2 50	"A. S.," Wo. Aux. Anniversary, General.	1 05
Mount Holly—St. Andrew's, Domestic, \$7.11; Wo. Aux., Sp. for Bishop Talbot's work, Wyoming and Idaho, \$5.....	12 11	NORTH CAROLINA—\$61.57	
New Brunswick—St. John Evangelist's, "S. E. P." General.....	20 00	Concord—All Saint's, Domestic and For- eign.....	6 62
Plainfield—Grace, Junior Aux., freight to China.....	2 00	Halifax—St. Mark's, General.....	2 65
J. B. Borden, General.....	5 00	Leaksville—Epiphany, General.....	5 00
Point Pleasant—St. Mary's-by-the-Sea, General.....	40 52	Louisburg—St. Matthias', Domestic and Foreign.....	2 00
Rocky Hill—Trinity Church, General.....	1 13	Pittsboro—St. James' Chapel, General....	2 42
Sand Hills—St. Barnabas, General.....	2 45	Raleigh—Christ Church, Domestic.....	15 43
Trenton—St. Paul's, \$10, S. S.,* (addi- tional), 50 cts., General.....	10 50	Ridgeway—Church of the Good Shepherd, General, \$5; Junior Aux., China, 50cts	5 50
Miscellaneous—Branch Wo. Aux., Anni- versary Fund, General.....	10 00	Rowan Co.—St. Mary's, General.....	84
"Cash," General.....	20 00	Salisbury—St. Luke's, General.....	6 78
NEW YORK—\$7,217.99		Scotland Neck—Trinity Church, General..	7 25
Bedford—St. Matthew's, General.....	69 28	Warrenton—All Saints', Domestic and Foreign.....	4 70
Brewster—St. Andrew's, General.....	1 48	"A Friend," General.....	2 38
Irvington—St. Barnabas', General.....	12 00	OHIO—\$145.76	
Lake Mahopac—Holy Communion (addi- tional), General.....	6 81	Akron—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's Col- lege, Shanghai, China.....	10 00
Matteawan—St. Luke's, A Thank Offering, General.....	5 00	"A Friend,".....	2 00
Monticello—W. H. Cady, General.....	10 00	Cleveland—Christ Church, Wo. Aux., for work among Minnesota Indians.....	3 00
New York—Calvary, "Systematic Offering Plan," Domestic, \$400; Foreign, \$1,000; "A Member," General, \$25.....	1,425 00	Church of the Good Shepherd, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	5 00
Calvary Chapel, Domestic, \$23.35; For- eign, \$15.57.....	38 92	Church of the Holy Spirit, Wo. Aux., Sp. for scholarships in All Saints' School, South Dakota.....	2 00
Grace, Woman's Foreign Missionary As- sociation, for the outfit, travelling ex- penses and stipend of Miss Mosher, China.....	1,000 00	Cuyahoga Falls—St. John's, Wo. Aux., Sp. for Southern Florida.....	4 00
Holyrood Church, Domestic.....	33 15	East Cleveland—St. Paul's, Wo. Aux., Sp. for Mrs. A. B. Hunter, Raleigh, North Carolina.....	5 00
St. Clement's "In Memoriam," Domestic.	250 00	Medina—St. Paul's, Wo. Aux., Sp. for Miss Carter's work, Minnesota.....	5 00
(Kingsbridge)—Church of the Mediator, Wo. Aux., travelling expenses of Miss Drake, Africa.....	15 00	Normal—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's Col- lege, Shanghai, China.....	10 00
(Fordham)—St. James', Wo. Aux., Sp. for building fund of St. Paul's College, Tokyo, Japan.....	42 75	Peninsula—Bronson Memorial, Wo. Aux.,	
St. Michael's, General, \$2; Mrs. E. H. Lawrence, Colored, \$6.....	8 00		
St. Paul's, "A Parishioner," toward sup- port of Rev. Geo. Stewart, Missoula, Montana.....	200 00		
Trinity Church, German Congregation, General.....	6 00		
Zion and St. Timothy, General.....	21 36		
Mrs. C. W. Ogden, Domestic, \$400; For- eign, \$100.....	500 00		
Mrs. Mary L. S. Parsons, Domestic and Foreign.....	100 00		
Mrs. C. A. Cammann, General.....	50 00		
Rev. H. Dyer, p.d., General.....	50 00		
Rev. John A. Staunton, General.....	25 00		
Miss Lathers, General.....	23 00		
Miss E. C. Botjer, General.....	22 00		
Mrs. J. H. Clark, Domestic.....	20 00		
C. A. Strange, Domestic and Foreign....	10 00		
Mite Box No. 79,973, Wo. Aux., Sp. for Rev. Thos. Cain, Texas.....	5 19		
Society of Busy Workers, Sp. for Bishop Walker's Turtle Mountain Indians,			

ACKNOWLEDGMENTS.

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Sp. for scholarship in All Saints' School, South Dakota.....	2 30	Catharine C. Biddle, General.....	25 00
Toledo—St. John the Evangelist, Wo. Aux., Domestic (of which Junior Aux., 50 cts.), \$3; Foreign (of which Junior Aux., 50 cts.), \$4.....	7 00	"K." General.....	20 00
St. Mark's, Wo. Aux., Domestic (of which Junior Aux., \$2.50), \$5; Foreign (of which Junior Aux., \$2.50), \$5.....	10 00	(Germantown)—B. T. Clark, \$15, Mrs. W. J. Clark, \$5, Sp. toward paying salaries of missionaries.....	20 00
St. Paul's, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50.....	5 00	Mrs. J. C. Walker, General.....	10 00
Trinity Church, Wo. Aux., Domestic (of which Junior Aux., \$1), \$3.50; Foreign (of which Junior Aux., \$1), \$3.50; "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, \$10; Sp. for Southern Florida, \$3; Sp. for scholarship in All Saints' School, South Dakota, \$5; Sp. for Valle Cruces Mission, Asheville, \$1; Sp. for Nara School, Japan, \$1; Sp. for Brierley Memorial building, Cape Palmas, Africa, \$5.....	32 00	(Germantown)—Miss Mary L. Clark, General.....	2 06
Youngstown—St. John's, China, \$20.59; Sp. for Bishop Talbot, Wyoming and Idaho, \$22.87.....	43 46	Emma Frances Moffitt, Sp. for Rev. J. M. Francis' work, Japan.....	2 00
OREGON—\$46.29		Radnor—St. David's, Foreign.....	32 00
Astoria—Grace, \$11.50; Junior Aux., \$2.70, General.....	14 20	St. Martin's, Domestic, \$10; Domestic and Foreign (of which S. S., \$4.03), \$25.47.....	35 47
Holy Innocents', General.....	2 45	Wayne—Miss Helen C. Bunting, General..	4 00
Milton Elliott, for work at Cavalla, Africa.....	25 00	West Whiteland—St. Paul's, Domestic, \$2; Foreign, \$4.39; General, \$11.21.....	17 60
Salem—St. Paul's, Wo. Aux., General.....	3 68	Miscellaneous—Branch Wo. Aux., Domestic Committee, for salary of Bishop Wells, Spokane.....	569 75
Skipanon—St. Thomas', General.....	96	"A Churchwoman," General.....	5 00
PENNSYLVANIA—\$16,774.12		PITTSBURGH—\$809.64	
Fort Washington—"A Friend to Missions," General.....	10 00	Greensburg—Christ Church, Junior Aux., General.....	1 25
Ithan—Mission, Domestic and Foreign.....	3 00	Oakmont—St. Thomas', Mr. and Mrs. F. R. Brunot, General, \$500; "Cietta Williams" (Advanced) scholarship, \$50, "Mary Verona" scholarship, \$25, both in St. John's Mission, Cape Mount, Africa; Sp. for Miss Suthon, for support of two young men in College at Tokyo, Japan, \$100.....	675 00
Jenkintown—Church of Our Saviour, Domestic, \$74.60; Foreign, \$64.80; Wo. Aux., General, \$20.....	159 40	Pittsburgh—St. Andrew's S. S., * Indian, \$2.65; Foreign, \$2.65; General, \$43.83.....	49 13
Newtown—St. Luke's, Domestic.....	17 00	St. Margaret's, General.....	2 02
Philadelphia (Torresdale)—All Saints, Junior Aux., General.....	5 00	Trinity Church, Foreign.....	44 39
(Lower Dublin)—All Saints' Parish, Andalusia S. S., Junior Aux., Wo. Aux., Anniversary Fund, General.....	12 20	Seewickley—St. Stephen's, General.....	10 00
Epiphany, "A Member," General, \$100; Chinese Class, Wo. Aux., Sp. St. Mary's Orphanage, China, \$30.....	130 00	Uniontown—St. Peter's, Sarah P. Clarke, General, \$25; Junior Aux., General, \$2.85.....	27 85
Episcopal Hospital Mission, Colored.....	20 00	QUINCY—\$14.90	
Holy Trinity Church, "J. M. S.," General.....	1 00	Limestone—Christ Church, General.....	12 90
(West)—St. Andrew's, Indian, \$13.63; Colored, \$13.62.....	27 25	Peoria—J. A. and Nettie Dickinson, General.....	2 00
(Kensington)—St. Barnabas', for "Bishop Whipple" scholarship, \$30, "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota.....	60 00	RHODE ISLAND—\$810.02	
(West)—St. George's, Alaska.....	5 00	Barrington—St. John's, Domestic, \$13.29; Foreign, \$13.29.....	26 58
St. Martin-in-the-Fields, General, \$250; Wo. Aux., Sp. Foreign Missionaries' Insurance Fund, \$2.....	252 00	Bristol—St. Michael's, Rev. G. L. Locke, D.D., General.....	12 00
St. Paul's, General.....	50	East Providence—St. Mary's, General.....	2 00
(Germantown)—St. Peter's, Colored, \$10.03; "A Member," General, \$1,000.....	1,110 03	Newport—Emmanuel Church, General (of which S. S., * \$52.42).....	204 59
St. Peter's House, General.....	2 63	St. George's, General (of which S. S., * \$36.81), \$57.91; Sp. for Bishop Talbot's Cathedral window, Wyoming, \$10.....	67 91
(West)—The Saviour, Indian Hope Association, for Bishop Hare's Indian work.....	64 03	St. John the Evangelist, General.....	140 00
(Oxford)—Trinity Church, Wo. Aux., General.....	59 02	Trinity Church, Colored.....	186 31
(Southwark)—Trinity Church, Domestic, \$22.18; Foreign, \$11.....	33 18	Phenix—St. Andrew's, Foreign, \$5; S. S., * Domestic, \$7.....	12 00
"In Loving Memory," General.....	10,000 00	Portsmouth—St. Paul's S. S., * General.....	8 84
"F. F. F.," General.....	3,000 00	Providence—Epiphany, \$41, S. S., \$19, General.....	60 00
Miss Stille's Bible Class, Wo. Aux., Sp. to endow the "Anna D. Stille" cot in St. Mary's Orphanage, China.....	600 00	St. Angarius', General.....	4 79
(Germantown)—Miss Elizabeth W. Stevenson, General.....	100 00	St. Stephen's, "C. A. H.," General.....	25 00
Miss Annie Frazier, Domestic and Foreign.....	100 00	William Gammell, Domestic and Foreign.....	50 00
Helen Ladell, General.....	100 00	Miscellaneous—Rev. and Mrs. Melvin Hon-eyman, General.....	10 00
Miss H. A. Wood, Domestic, \$50; Foreign, \$50.....	100 00	SOUTH CAROLINA—\$81.85	
"E. N. B.," "Mary Amory Hare (In Memoriam)" scholarship, St. Mary's School, South Dakota.....	80 00	Charleston—St. Michael's, \$35.85; Wo. Aux., Anniversary Fund, \$5.....	40 85
"F. C.," Domestic, \$15; Foreign, \$15.....	80 00	Ministering Children's League, Junior Aux., Sp. for teacher at Valle Cruces, Asheville.....	5 00
		Edisto—Trinity Church, General.....	3 63
		John's Island—St. John's, General.....	4 81
		Pinapolis—Mrs. Stephen L. De Veaux, Domestic.....	1 00
		Rockville—Grace Chapel, General.....	1 56
		Miscellaneous—Branch Wo. Aux., Sp. for Brierley Memorial building, Cape Palmas, Africa.....	25 00

SOUTHERN OHIO—\$981.72

<i>Chillicothe</i> —St. Paul's, Wo. Aux., Sp. for church at Fort McKavett, Western Texas.....	5 60
<i>Cincinnati (Walnut Hills)</i> —Advent. Wo. Aux., General, \$10; "Our Girls," Junior Aux., Sp. for Bishop Brewer, Montana, \$5; Sp. for Bishop Talbot, Wyoming and Idaho, \$2.50; Sp. for Rowland Hall, Utah, \$2.50.....	20 00
<i>(Clifton)</i> —Calvary, for missions among the Indians in Oklahoma.....	10 86
Christ Church, Wo. Aux., Sp. for "Rev. I. N. Stanger" scholarship, Utah, \$20; Sp. for Bishop Peterkin's Hospital, West Virginia, \$3; Sp. for work in Brazil, \$20.....	43 00
<i>(Walnut Hills)</i> —Epiphany, General.....	10 00
<i>(Mt. Auburn)</i> —Church of Our Saviour, Working Band, Sunday-school class, Wo. Aux., \$4; Sp. for salary of lace teacher, Minnesota.....	9 00
St. Luke's, Wo. Aux., Sp. for Bishop Kendrick's residence, El Paso, New Mexico.....	5 00
St. Paul's, Wo. Aux., Domestic, \$15.50; Colored, \$22.79; Foreign, \$15.50.....	53 79
<i>College Hill</i> —Grace, General.....	10 00
<i>Columbus</i> —Trinity Church, Wo. Aux., Mexico, \$17.02; Sp. for scholarship in St. Margaret's School, Idaho, \$40; S. S., Junior Aux., Sp. for Valle Cruces Mission, Asheville, 50 cts.....	57 52
<i>Dayton</i> —St. Andrew's, Wo. Aux., Sp. for salary of Miss Carter's lace teacher, Minnesota.....	1 00
<i>Delaware</i> —St. Peter's, Wo. Aux., Domestic, \$10; "Jennette H. Platt" scholarship, St. John's Mission, Cape Mount, Africa, \$25; S. S., Junior Aux., General, \$16.50.....	64 81
<i>Glendale</i> —Christ Church, Foreign, \$63.81; Wo. Aux., Sp. for Valle Cruces Mission, Asheville, \$1.....	7 70
<i>Greenville</i> —St. Paul's S. S., for Africa.....	20 00
<i>Lancaster</i> —St. John's, Mrs. Reese, Wo. Aux., Sp. for Bishop Kendrick's residence, El Paso, New Mexico.....	2 00
<i>Madisonville</i> —Holy Trinity Church, Wo. Aux., King's Daughters, Sp. for Bishop Brooke, Oklahoma.....	5 00
<i>Marietta</i> —St. Luke's, Young Ladies' Guild, Wo. Aux., Sp. for Bishop Kendrick's residence, El Paso, New Mexico, \$5; "Little Missionaries," Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, China, \$3.....	5 00
<i>Newark</i> —Trinity Church, Wo. Aux., Sp. for Bishop Kendrick's residence, El Paso, New Mexico.....	5 00
<i>Portsmouth</i> —All Saints', Junior Aux., Sp. for Bishop Brooke, Oklahoma, \$2.50; Sp. for Bishop Kendrick, New Mexico and Arizona, \$2.50.....	5 00
Christ Church, Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	5 00
<i>Springfield</i> —Heavenly Rest, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for St. Mark's Hospital, Utah, \$6.75.....	11 75
<i>Worthington</i> —St. John's, Junior Aux., Sp. for Valle Cruces Mission, Asheville.....	50
<i>Miscellaneous</i> —Offertory at Annual Meeting, May 26th, Wo. Aux., Sp. for Bishop Kendrick's residence, El Paso, New Mexico.....	54 63
Branch Wo. Aux., for "Bishop Jaggar" scholarship, St. Mary's Hall, Shanghai, China, \$50; "Bishop Vincent" scholarship, St. John's College, Shanghai, China, \$50; Sp. for "Mary Rochester" scholarship, Western Texas, \$100; Sp. for Fannie Paddock Hospital, Olympia, \$30; Sp. for Miss Dodson, China (of which Junior Aux., \$26), \$45; Sp. for Brierley Memorial building, Cape Palmas, Africa (of which Junior Aux., \$30), \$98.27; Sp. for scholarships, All Saints' School, South Dakota (of which	

Junior Aux., \$29.60), \$115.13.....	488 40
Baby Branch Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	1 66
"Faith," for "Harry and Louise" (In Memoriam) scholarship, St. John's School, South Dakota.....	30 00

SOUTHERN VIRGINIA—\$227.34

<i>Isle of Wright Co. (Smithfield)</i> —Branch Wo. Aux., Sp. for support of an orphan in Mr. Osuga's Orphanage, Japan.....	10 00
<i>Norfolk Co. (Norfolk)</i> —Christ Church, General.....	1 00
St. Luke's, Alaska, \$5; Mexico, \$5; General (of which Wo. Aux., \$14.32; Rector's Society, \$3; "Cash," \$4.25), \$174.34.....	184 34
<i>Southampton Co. (Franklin)</i> —Emmanuel Church, Junior Aux., Sp. for "Bishop Randolph" Crib, St. Mary's Orphanage, Shanghai, China.....	2 00
<i>York Co. (Grafton)</i> —Lucy N. Howard, Domestic and Foreign.....	5 00
<i>Miscellaneous</i> —Babies' Branch, Wo. Aux., Domestic.....	25 00

SPRINGFIELD—\$1

<i>Champaign</i> —Emmanuel Church, General..	1 00
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TENNESSEE—\$88.62

<i>Cleveland</i> —Branch Wo. Aux., General.....	25 00
<i>Tracy City</i> —Christ Church, Domestic.....	10 00
<i>Winchester</i> —Trinity Church, General.....	3 62
<i>Miscellaneous</i> —Branch Wo. Aux., for "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, China.....	50 00

TEXAS—\$13.45

<i>Austin</i> —St. David's, Wo. Aux., General....	9 95
<i>Calvert</i> —Epiphany, Thank Offering, \$1.80, Communion Alms, \$2.20, General.....	3 50

VERMONT—\$125.91

<i>Bellows Falls</i> —Immanuel Church, General	31 25
<i>Brandon</i> —St. Thomas' S. S.,* Domestic and Foreign.....	8 66
<i>Richford</i> —St. Anne's, General.....	1 00
<i>Royalton</i> —Mrs. J. B. Denison, General.....	5 00
<i>Rutland</i> —"E. S.," General.....	2 00
<i>St. Johnsbury</i> —Rev. S. H. Alling, Indian... 1 00	
<i>Windsor</i> —St. Paul's, \$52, "M. E.," \$25, Domestic.....	77 00

VIRGINIA—\$143.79

<i>Albermarle Co. (Charlottesville)</i> —Christ Church S. S., for the "Hilga Houghton" scholarship, St. Margaret's School, Japan.....	40 00
<i>(Cismont)</i> —Grace, Wo. Aux., General....	8 40
<i>Charles City Co.</i> —Westover Parish, Foreign	25 00
<i>(Clarke Co. (Millwood))</i> —Christ Church, "Whatsoever Circle of King's Daughters" for "Evelyn Byrd Page Lee" scholarship, St. Augustine, Africa.....	12 90
<i>Culpeper Co. (Rapidan)</i> —Emmanuel S. S.,* Foreign.....	5 00
Ridley Parish, Christ Church, for Japan.	6 00
<i>Fairfax Co. (Chantilly)</i> —Upper Truro Parish, Christ Church, Domestic and Foreign.....	2 04
<i>(Herndon)</i> —Upper Truro Parish, St. Timothy's, Domestic and Foreign.....	4 45
<i>Henrico Co. (Richmond)</i> —Epiphany, General.....	5 00
<i>(Richmond)</i> —Monumental, Young Ladies' Society, Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Japan.....	10 00
<i>(Richmond)</i> —St. Andrew's, Junior Aux., for work among Indians in Alaska.....	25 00

WASHINGTON—\$559.00

<i>Prince George Co. (Croom)</i> —St. Thomas' S. S.,* General.....	3 00
<i>(Bladenburgh)</i> —B. O. Lowndes, General.	1 00
<i>St. Mary's Co.</i> —St. Mary's Parish, Domestic and Foreign.....	5 00

<i>Washington, (D. C.)—Ascension, Domestic and Foreign.....</i>	39 85	Gray's Indian work, Southern Florida, \$2; Sp. for scholarship in King Hall, District of Columbia, \$5.....	7 00
<i>St. Paul's Parish, General.....</i>	10 15	"A Friend," General.....	10 00
<i>"A Churchwoman," General.....</i>	500 00	Babies' Branch, Junior Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 75
WESTERN MICHIGAN—\$7.50		<i>Scottsville—Grace S. S.,* General.....</i>	5 55
<i>Allegan—Church of the Good Shepherd, Wo. Aux., for "Dr. Cuming" scholarship, St. Paul's School, South Dakota, \$1; Colored Salary Fund, \$6.50.....</i>	7 50	<i>Sodus—Parishes, Wo. Aux., for salary of Miss Francis, South Dakota.....</i>	2 00
WESTERN NEW YORK—\$883.79		<i>Springville—St. Paul's, Miss Wadsworth, Domestic and Foreign.....</i>	1 00
<i>Albion—Christ Church Wo. Aux., Domestic and Foreign.....</i>	5 00	<i>Miscellaneous — Babies' Branch, Wo. Aux., for travelling expenses of new missionary to Africa.....</i>	3 00
<i>Allen's Hill—"A Friend," General.....</i>	5 00	WESTERN MISSOURI—\$4.00	
<i>Attica—Missionary Box 88427, General.....</i>	2 76	<i>St. Joseph—Christ Church, "Three Communicants," \$3, "A. W., Jr.," \$1, General.....</i>	4 00
<i>Rath—St. Thomas', Wo. Aux., General.....</i>	25 00	WEST VIRGINIA—\$53.66	
<i>Batavia—St. James', Wo. Aux., Sp. for scholarship, King Hall, District of Columbia, \$5; Sp. for Bishop Gray's Indian work, Southern Florida, \$5.....</i>	10 00	<i>Charlestown—Zion (Colored), W. P. Craig-hill, for "Marbury Memorial" scholarship, St. John's School, Cape Mount, Africa.....</i>	12 50
<i>Buffalo—St. James's, Wo. Aux., salary of Dr. Mary Glenton, Alaska, \$5; Sp. for Bishop Wells' School, Spokane, \$5; Sp. for Bishop Gray's Indian work, Southern Florida, \$5.....</i>	15 00	<i>Harper's Ferry—St. John's S. S.,* General, Shepherdstown—Trinity Church, Domestic, \$9.88; Foreign, \$11.76.....</i>	9 00
<i>Miss E. C. Rochester, \$5, Miss M. T. Rochester, \$10, Miss E. N. Rochester, \$10, Domestic and Foreign.....</i>	25 00	<i>St. Albans—St. Mark's, Domestic, \$3.76; additional, S. S.,* General, \$1.76.....</i>	21 64
<i>Clifton Springs—St. John's, for work in North Dakota.....</i>	4 05	<i>Weston—St. Paul's, Domestic and Foreign.....</i>	5 52
<i>Corning—Christ Church, Wo. Aux., Sp. for Bishop Gray's Indian work, Southern Florida, \$10; Sp. for Bishop McKim, Japan, \$11.50; Sp. for scholarship in King Hall, District of Columbia, \$5; Special for Brierley Memorial buildings, Cape Palmas, Africa, \$5; Salary of Dr. Glenton, Alaska, \$6; Wo. Aux. Anniversary Fund, for deficit, \$10.....</i>	47 50		5 00
<i>Geneseo—St. Michael's, Sp. for Bishop Walker, North Dakota.....</i>	40 00	ASHEVILLE—\$59.80	
<i>Geneva—Trinity Church (of which from S. S., \$9.04); Domestic, \$4.38; Colored, \$73; General, \$4.66; Foreign, \$242.14.....</i>	324 18	<i>Asheville—Trinity Church, "Mrs. L. G. M.," Domestic, \$2.50; Wo. Aux., for "All Saints" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$30; Wo. Aux., Anniversary Fund, for deficit, \$17.65.....</i>	40 15
<i>Hammondsport—St. James', Wo. Aux., Mrs. Thos. Duel, Sp. for Brierley Memorial buildings, Cape Palmas.....</i>	1 00	<i>Lenoir—St. James', Anna N. Buxton, General.....</i>	2 00
<i>Holley—St. Paul's, Domestic.....</i>	7 17	<i>Lincolnton—St. Luke's, General.....</i>	9 00
<i>Hunt—St. Mark's S. S., a class of four boys,* General.....</i>	2 28	<i>Micadale—St. Mary's, General.....</i>	1 05
<i>Medina—St. John's, Wo. Aux., salary of Miss Francis, South Dakota.....</i>	2 00	<i>Tryon—Holy Cross, General.....</i>	4 40
<i>Olean—St. Stephen's, Wo. Aux., salary of Dr. Glenton, Alaska, \$2.50; Sp. for scholarship, King Hall, District of Columbia, \$2.50.....</i>	5 00	<i>Waynesville—Grace, General.....</i>	3 20
<i>Palmyra—Zion, "N. R. B.," General.....</i>	5 00	DULUTH—\$46.96	
<i>Mrs. J. G. Webster, General.....</i>	5 00	<i>Hallock—St. John's S. S.,* General.....</i>	7 00
<i>Penn. Yan—St. Mark's, Wo. Aux., Sp. scholarship, King Hall, District of Columbia, \$3.50; Sp. Bishop McKim, Japan, \$2.50.....</i>	6 00	<i>Lathrop—Mission, General.....</i>	2 16
<i>Rochester—Christ Church, Wo. Aux., salary of Dr. Glenton, Alaska, \$6; "John G. Webster" scholarship, Jane Bohlen School, Wuchang, China, \$4; Sp. for Bishop Gray's Indian work, Southern Florida, \$5; Sp. for Bishop McKim, Japan, \$10.....</i>	25 00	<i>McIntosh—Mission, Foreign.....</i>	82
<i>Epiphany, Wo. Aux., Mrs. Alfred Wright, Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....</i>	25 00	<i>St. Vincent—Christ Church, Domestic, \$6.25; Foreign, 75 cts.; General, \$12.81; Sp. for rectory at Juneau, Alaska, \$10; S. S.,* General, \$6.75.....</i>	36 56
<i>St. Luke's (of which Wo. Aux., \$82.10); Colored, \$86.71; General, \$10; S. S., for "St. Luke's" scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., "Two Members," for salary of Dr. Glenton, Alaska, \$3; "Mothers' Meeting," Sp. for Bishop Gray's Indian work, Southern Florida, \$5.....</i>	164 71	<i>Walker—Mission, General.....</i>	42
<i>St. Andrew's, Wo. Aux., for salary of Miss Francis, South Dakota, \$9; "John G. Webster" scholarship, Jane Bohlen School, Wuchang, China, \$4; Sp. for Bishop Wells' school, Spokane, \$7.....</i>	20 00	NEVADA AND UTAH—\$9.25	
<i>St. Paul's S. S.,* General.....</i>	75 52	<i>Utah.</i>	
<i>St. Paul's Chapel S. S.,* General.....</i>	2 32	<i>Ogden—Church of the Good Shepherd, General.....</i>	9 25
<i>Trinity Church Wo. Aux., Sp. for Bishop</i>		NORTH DAKOTA—\$13.82	
		<i>Grand Forks—St. Paul's, General.....</i>	1 12
		<i>Mandan—Mission S. S., General.....</i>	1 50
		<i>Pembina—Grace S. S.,* General.....</i>	2 65
		<i>St. Thomas—St. John's Mission, General...</i>	8 55
		NORTHERN CALIFORNIA—\$10.00	
		<i>Mare Island—Through Bishop Nichols, Sp. for Alaska boat.....</i>	10 00
		OKLAHOMA AND INDIAN TERRITORY—\$51.21	
		<i>Oklahoma.</i>	
		<i>Anadarko—Mission, General.....</i>	7 25
		<i>Darlington—Mission (Indians), General...</i>	2 26
		<i>Fort Sill—Mission, General (of which S. S.,* \$4.94).....</i>	8 64
		<i>Okarche—Mission, General (of which S. S.,* \$2.80).....</i>	3 10
		<i>Oklahoma City—St. Paul's, General.....</i>	1 25
		<i>Perry—St. Mark's, General.....</i>	50
		<i>Rainy Mountain—School, General.....</i>	1 25
		<i>Shawnee—Emmanuel Church, General....</i>	90
		<i>Stillwater—St. Andrew's, General.....</i>	2 50

<i>Woodward</i> —St. John's S. S.,* General.....	41	WESTERN TEXAS—\$13.60	
"A Wedding Fee," General.....	9 00	<i>Port Lavaca</i> —Grace S. S., General.....	6 00
<i>Indian Territory.</i>		<i>Rockport</i> —St. Peter's, General.....	1 60
<i>Chickasha</i> —Mission, General.....	95	<i>San Antonio</i> —"Anonymous," General.....	1 00
<i>Coalgate</i> —St. Peter's, General.....	1 50	<i>Victoria</i> —Trinity Church, General.....	5 00
<i>Lehigh</i> —St. Andrew's, General.....	3 70		
<i>Muskogee</i> —Grace, General.....	3 00	WYOMING—\$2.65	
<i>Fryor Creek</i> —Mission, General.....	50	<i>Laramie</i> —St. Matthew's, General.....	2 65
<i>Talleguah</i> —All Saints, General.....	1 00		
<i>Vinita</i> —Mission, General.....	2 25	MISCELLANEOUS—\$167.70	
<i>Wagoner</i> —St. James', General.....	1 25	"A Friend," through Rev. E. R. Wood-	
OLYMPIA—\$3.05		man, for work in Japan.....	20 00
<i>Tacoma</i> —Offering at the ordination of Rev.		"A Friend," Foreign.....	5 00
A. J. Campbell to the Diaconate, Sp.		"C." General.....	100 00
for Bishop Rowe's work, Alaska.....	3 05	"Gadimi," for China.....	10 00
SOUTH DAKOTA—\$51.56		Through <i>The Churchman</i> , Domestic, \$6;	
<i>Cheyenne River Mission</i> —Ascension, Gen-		General, \$15; Alaska, \$6.50.....	27 50
eral.....	3 16	"Unknown," Domestic.....	20
Calvary, General.....	1 65	Dividend, estate of Anna T. B. DeWitt, for	
Emmanuel Church, General.....	2 86	"Clinton T. De Witt" (In Memoriam)	
St. John's, General.....	5 43	scholarship, St. Mary's School, South	
St. Luke's, General.....	5 00	Dakota.....	5 00
St. Mark's, General.....	6 05	FOREIGN—\$231.94	
St. Paul's, General.....	2 80	<i>Africa.</i>	
St. Thomas', General.....	6 17	<i>Cape Palmas</i> —J. W. Ashton, General.....	20 00
Virgin Creek, General.....	1 72	J. F. Dunbar, General.....	48
<i>Sisseton Mission</i> —St. Mary's, Indian.....	4 00	N. H. B. Cassell, General.....	1 02
<i>Yankton Mission</i> —Holy Fellowship, Gen-		R. A. Massey, General.....	48
eral.....	5 07	S. D. Ferguson, Jr., General.....	1 50
Holy Name, General.....	1 44	Mrs. L. A. Smith, General.....	2 40
St. Philip's, General.....	6 21	J. J. Neal, General.....	5 00
SOUTHERN FLORIDA—\$44.28		Bishop Ferguson, General.....	20 62
<i>Lane Park</i> —St. Edward's Mission, General.	2 94	St. Mark's, General (of which Wo. Aux.,	
<i>Longwood</i> —Christ Church (of which from		\$50).....	75 00
a Junior Christian Endeavor Society,		<i>Grand Bassa</i> —L. N. Scott, General.....	5 00
\$2), General.....	3 25	<i>Bassa</i> —Rev. R. C. Cooper and parishioners	
<i>Merritt</i> —Mrs. M. Thompson, General.....	19	of St. John's and St. Andrew's Chapels,	
<i>Narcoossee</i> —St. Peter's, General.....	2 50	General.....	40 00
<i>Orlando</i> —St. Luke's, Domestic.....	10 00	<i>Japan.</i>	
<i>Sanford</i> —Holy Cross, General.....	23 40	<i>Tokyo</i> —Trinity Cathedral, English con-	
<i>Yallaha</i> —St. Stephen's Mission, General...	2 00	gregation, Junior Aux., Colored (U. S.),	
THE PLATTE—\$40.17		\$1.44; Sp. for Brierley Memorial build-	
<i>Atkinson</i> —Mission, General.....	1 30	ings, Cape Palmas, Africa, \$50.....	51 44
<i>Bassett</i> —S. S.,* General.....	3 95	<i>Haiti.</i>	
<i>Cody</i> —Mission, General.....	1 80	<i>Leogane</i> —Church of the Good Shepherd,	
<i>Ewing</i> —Trinity Church S. S.,* General.....	2 91	General.....	5 00
<i>Ft. Niobrara</i> —S. S.,* General.....	3 66	<i>Petit Fond</i> —Church of the Good Saviour,	
<i>Johnstown</i> —S. S.,* General.....	1 00	General.....	4 00
<i>Kearney</i> —St. Luke's, General.....	3 51	LEGACIES—\$580.00	
<i>Kennedy</i> —All Saints' S. S.,* General.....	1 18	<i>Conn., Pine Meadow</i> —Interest on bequest	
<i>Long Pine</i> —S. S.,* General.....	1 00	of Mrs. C. N. Chapin, General.....	80 00
<i>North Platte</i> —Church of Our Saviour, Gen-		<i>Conn., Stratford</i> —Estate of Mrs. Anna T.	
eral.....	6 00	B. DeWitt, for "Clinton T. De Witt"	
<i>O'Neill</i> —S. S.,* General.....	5 00	(In Memoriam) scholarship, St. Mary's	
<i>Valentine</i> —St. John's (of which S. S.,*		School, South Dakota.....	500 00
\$4.61), General.....	6 16		
<i>Wood Lake</i> —S. S.,* General.....	2 70	Receipts for the month.....	\$ 48,448 94
WESTERN COLORADO—\$27.22		Amount previously acknowledged.....	498 806 72
<i>Aspen</i> —Christ Church, General.....	10 00	Total contributions, legacies and specials	
<i>Ouray</i> —St. John's, General (of which		from September 1st, 1895.....	<u>\$537,255 66</u>
S. S.,* \$8.87).....	17 22		

SCHOLARSHIPS IN SOUTH DAKOTA.

List revised to August, 1896.

ST. PAUL'S SCHOOL (FOR BOYS), YANKTON AGENCY, SOUTH DAKOTA.

Scholarships, each, \$60 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Alonzo Potter (In Memoriam).....	Alonzo Potter Bible Class, Episcopal Hosp'l Miss'n, Philadelphia, Pa.
All Saints' Day.....	St. Paul's, Stockbridge, Mass.
De Witt (In Memoriam).....	Holy Innocents' S. S., Albany, N. Y.
Wyatt (In Memoriam).....	Mrs. Samuel Wetmore, New York, through Niobrara League.
Manton Eastburn (In Memoriam).....	St. John's S. S., Boston Highlands, Mass.
Percy Browne.....	St. James' S. S., Boston Highlands, Mass.
St. Luke.....	St. Luke's S. S., Rochester, N. Y.
All Saints'.....	All Saints' S. S., Worcester, Mass.
W. D. Walker.....	Calvary Free Chapel S. S., New York, through Niobrara League.
Henry M. Beare.....	"A Member," All Saints', Great Neck, L. I.
Edward C. Clark (In Memoriam).....	(Endowed.) "Mrs. E. M. C.," Waterbury, Ct.
Alfred M. Randolph.....	Ladies of Emmanuel Church, Baltimore, Md.
Thomas Stretefeldt Clarkson (In Mem.).....	{ Miss Lavinia Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Memoriam).....	St. Luke's S. S., Germantown, Philadelphia, Pa.
Albra Wadleigh.....	Woman's Missionary League, Diocese of Newark.
Northern New Jersey.....	"E. and M. and A.," Grace, Baltimore, Md.
E. S. Hall (In Memoriam).....	Christ Church S. S., Baltimore, Md.
Howard.....	Holy Communion, New York, through Niobrara League.
Francis E. Lawrence (In Memoriam).....	Zion and St. Timothy's, New York, through Niobrara League.
C. C. Tiffany.....	Trinity S. S., Towsontown, Md.
Rev. Dr. Hoff (In Memoriam).....	The Lutheran Indian League of New York, through Niobrara League.
Lenten League.....	St. Michael's S. S., Bristol, R. I.
St. Michael's.....	St. John's Memorial, Cambridge, Mass.
George Zabriskie Gray.....	Mrs. W. M. Kingsland, New York, through Niobrara League.
Cornelius Kingsland Memorial.....	Mrs. M. E. Edgar, New York.
Edward Coe Edgar (In Memoriam).....	(Endowed.) The late Mrs. J. J. Astor, New York.
George H. Houghton.....	Woman's Auxillary, Diocese of Western Michigan.
Dr. Cuming.....	"L.," Woman's Auxillary, Diocese of Maryland.
Rev. George Murdock (In Memoriam).....	St. Asaph's S. S., Bala, Pa.
Rev. Frederick Burgess.....	Miss Hannah S. Biddle, Philadelphia, Pa.
Fidelitas.....	Trinity S. S., Watertown, N. Y.
Bishop Brewer.....	Grace Church, New York, Mrs. J. M. Lawton, through Niobrara
James M. Lawton (In Memoriam).....	League.
Band of Worship.....	Covenant, Band of Worship, through Indian Hope Association,
Phillips Brooks.....	Philadelphia, Pa.
Theodore Crane Andrews (In Mem.).....	"A Friend," St. Paul's, Stockbridge, Mass.
	Mrs. Wm. L. Andrews, St. George's Church, New York, through
	Niobrara League.

ST. MARY'S SCHOOL (FOR GIRLS AND BOYS), ROSEBUD AGENCY, SOUTH DAKOTA.

Scholarships, each, \$60 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
R. C. Rogers.....	"A Member," Holy Apostles, New York, through Niobrara League.
J. P. Lundy.....	Young Women's Bible Class, Trinity Church, Boston, Mass.
Trinity.....	St. Barnabas', Kensington, Philadelphia, Pa.
Bishop Whipple.....	Calvary S. S., Germantown, Philadelphia, Pa.
Bishop Hare.....	"E. N. B.," Philadelphia, Pa.
Calvary.....	St. Luke's S. S., Montclair, N. J.
Mary Amory Hare (In Memoriam).....	(Endowed.) Mrs. John Carter Brown, Providence, R. I.
St. Luke's.....	St. James', Woman's Missionary Association, Elmhurst, L. I.
Sophie.....	Christ Church S. S., New York.
Minnie Moore (In Memoriam).....	A Lady of New Jersey.
Christ Church.....	St. Peter's S. S., Germantown, Philadelphia, Pa.
"W.".....	The Misses Collins, New York.
H. H. Houston.....	St. John's S. S., Providence, R. I.
Mary A. E. Twing.....	Mrs. S. Lawrence, Transfiguration, New York, through Niobrara
St. John's Sunday-school.....	League.
Samuel Lawrence (In Memoriam).....	Zion and St. Timothy's, New York, and Calvary, Summit, N. J.,
G. J. Geer (In Memoriam).....	through Niobrara League.
Central Pennsylvania.....	Woman's Auxillary, Diocese of Central Pennsylvania.
Waldburg.....	Mrs. E. L. W. Clinch, Savannah, Ga.
Dexter.....	Mrs. Henry Dexter, New York, through Niobrara League.
St. Ann's.....	St. Ann's, Bible Class No. 2, Brooklyn, L. I.
Groton.....	Groton School, Groton, Mass.
Thomas Balch (In Memoriam).....	(Endowed.) Miss E. W. Balch, Philadelphia, Pa.

MARY'S SCHOOL (FOR GIRLS AND BOYS), ROSEBUD AGENCY, SOUTH DAKOTA—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Paulo Post (In Memoriam).....	"A Member," Holy Trinity Church, Philadelphia, Pa. (For a boy.)
Mary E. Hinman (In Memoriam).....	(Endowed.) Members of the Indian League Associations.
St. John's Memorial	St. John's Memorial S. S., Cambridge, Mass. (For a boy.)
Clinton T. DeWitt (In Memoriam).....	Estate of Mrs. Anna T. B. DeWitt, Stratford, Conn.
The Brothers (In Memoriam).....	Mrs. Theodore B. Bronson, New York, through Niobrara League.
Grace H. Hamlen Memorial.....	Members Dakota League, and personal friends, Massachusetts.
Bishop McLaren	Through Chicago Branch Woman's Auxiliary.
Cotheal Memorial.....	Miss E. Cotheal, New York, through Niobrara League.
Christ Church	Christ Church S. S., Fitchburg, Mass. (For a boy.)
St. George's.....	St. George's, New York, through Niobrara League.
Compo.....	Mrs. William R. McCready and Mrs. John B. Morris, St. Bartholomew's, New York, through Niobrara League.
Clinch.....	Mrs. E. L. W. Clinch, Savannah, Ga.
Wenonah Wetmore	Mrs. Wetmore, New York, through Niobrara League.
Charles Easton.....	Incarnation, New York, through Niobrara League.
Dr. A. T. Twing.....	Miss Mary M. Collins, St. John the Evangelist, New York.
Henry Herbert Smythe.....	"A Member," Trinity Church, Boston, Mass., through Woman's Auxiliary.
St. Agnes'.....	St. Agnes' Chapel, New York, through Niobrara League.
Mortimer Memorial	(Endowed.) The late Miss Matilda S. Mortimer, New York.
James R. Swords (In Memoriam.).....	Miss P. C. Swords, Trinity Chapel, New York, through Niobrara League.
Agnes Waterbury Rodman Memorial..	Grace Church Guild, Plainfield, N. J.
Frances L. Fiske.....	"A Member," Trinity Church, Boston, Mass., through Woman's Auxiliary.

ST. JOHN'S SCHOOL (FOR GIRLS), CHEYENNE RIVER AGENCY, SOUTH DAKOTA.

Scholarships, each, \$60 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Trinity.....	Trinity Church S. S., Boston, Mass.
St. Peter.....	St. Peter's S. S., Morristown, N. J.
Harry and Louise (In Memoriam)....	"Faith," Southern Ohio.
Ten Broeck (In Memoriam).....	Mrs. J. H. H. Ten Broeck, New York, through Niobrara League.
Bishop Hare.....	Miss Eliza A. Prall, St. Bartholomew's, New York, through Niobrara League.
Cora Lyman (In Memoriam).....	"A Member," Trinity Church, Boston, Mass.
Calvary.....	Calvary S. S., Pittsburgh, Pa.
Alonzo Potter.....	Grace Chantry S. S., New York, through Niobrara League.
George Packard.....	Grace S. S., Lawrence, Mass.
Bishop Bedell.....	Miss Collins, New York.
Bishop Whipple.....	Church of the Holy Trinity, Philadelphia, Pa.
Bishop Hare.....	St. Luke's S. S., Lebanon, Pa.
Clayton.....	Young Men's Bible Class, Church of the Holy Trinity, Philadelphia, Pa., through Indian Hope Association.
Olivia M. Cutting.....	Christ Church, New York, through Niobrara League.
George C. Morris.....	(Endowed) "A Member," St. Peter's, Philadelphia, Pa.
Bishop Hobart.....	Grace S. S., Orange, N. J.
Joseph W. Woods.....	St. Paul's Church and S. S., Boston, Mass.
Virginia.....	Mrs. St. George T. Campbell, Philadelphia, Pa.
Vaughan.....	Vaughan Bible Class and Infant School, Episcopal Hospital Mission, Philadelphia, Pa.
M. A. DeW. Howe.....	Bishop Stevens and Henry Spackman Bible Classes, Episcopal Hospital Mission, Philadelphia, Pa.
Bishop Clarkson.....	Church of the Holy Trinity, Philadelphia, Pa.
Christ Church Sunday school.....	Christ Church S. S., Hartford, Ct.
St. Andrew.....	Miss Pancoast, St. Michael's, Germantown, Philadelphia, Pa.
Hoffman Whitaker.....	Grace Chantry S. S., New York, through Niobrara League.
Grace Chantry.....	(Endowed.) Mrs. Eva S. Cochran, through Niobrara League.
Christiana Mason Gibson Memorial...	St. James' S. S., Milwaukee, Wis.
Eleanor Courtenay.....	Church of the Saviour (West), Philadelphia, Pa., through Wo. Aux.
Church of the Saviour.....	St. Paul's S. S., Poughkeepsie, N. Y.
S. H. Synnott.....	"H. C."
The Refuge.....	"A Member," Trinity Church, Boston, Mass., through Wo. Aux.
Swannanoa.....	"A Member," St. Luke's, Montclair, N. J., through Wo. Aux.
Bertha.....	"L," Chicago, Ill.
William.....	Trinity Church S. S., Portland, Oregon.
Bishop Morris.....	St. Asaph's S. S., Bala, Pa.
St. Elizabeth.....	David Clarkson, Zion and St. Timothy's, New York, through Niobrara League.
Henry Lubeck.....	"A Friend," Incarnation, New York, through Niobrara League.
David J. Ely.....	

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Richard Newton	"A Friend," Texas.
Meredith Norris (In Memoriam)	Mr. James B. Markoe, Philadelphia, Pa.
Walter Nichols Hart	(Endowed.) A Lady, through Woman's Auxiliary.
M. M. E. (In Memoriam)	The Rev. Alfred L. Elwyn, Philadelphia, Pa.
Charlotte Augusta Astor (In Mem.)	The Lenten Indian League of New York, through Niobrara League.
All Saints'	All Saints' S. S., Frederick, Md., through Woman's Auxiliary.
Courtlandt Parker	Trinity Church S. S., Newark, N. J.
Ivy Lyons (In Memoriam)	(Endowed.) — [Half Scholarship.]
William J. McCormick	Church of the Holy Trinity S. S., West Chester, Pa.
Bishop Bass	Ladies of St. Paul's, Newburyport, Mass.
Substitute	St. Thomas', Young Ladies' Missionary Society, New York, through Niobrara League.
Benjamin Hay	St. Matthias' S. S., Philadelphia, Pa.
Bishop Randall	Church of the Messiah S. S., Boston, Mass.
Arthur Brooks	Incarnation, New York, through Niobrara League.
Henry J. La Rue	Grace S. S., Mount Airy, Philadelphia, Pa.
Joseph B. Collins	Miss Mary M. Collins, New York.
Nellie Rogers Robinson	St. Andrew's, Louisville, Ky., through Woman's Auxiliary.
Edward Read Pratt Memorial	All Saints', Woman's Missionary Society, Worcester, Mass.
Rev. H. E. Montgomery	Mrs. Hustace, St. Bartholomew's, New York, through Niobrara League.
Trinity Memorial	"A Member," Trinity Church, Moorestown, N. J.
George L. Williams	Mrs. L. Williams, Transfiguration, New York, through Niobrara League.
William Lewis Morris, Jr. (In Mem.)	Mrs. George Cabot Ward, New York, through Niobrara League.
Ellen E. Robinson	Western Michigan Branch Woman's Auxiliary.
Harvey M. Nelson	Miss Nelson, Grace Church, New York, through Niobrara League.
Emily Nelson	Miss K. S. Nelson, Transfiguration, New York, through Niobrara League.
William Reed Huntington	Miss Nelson, Grace Church, New York, through Niobrara League.
Loving Heart	Junior Auxiliary, New York.
Rev. Dr. John W. Brown	Ladies' Missionary Society, St. Thomas', New York, through Niobrara League.
St. Mark's	St. Mark's, Philadelphia, Pa.
Charlotte	"M. C. S.," New York.
H. Sidonia Best	Missionary Chapter, Advocate Memorial, Philadelphia, Pa., through Indian Hope Association.
James Milligan	Indian Hope Association, Philadelphia, Pa.
St. Luke's	St. Luke's, Indian Hope Association, Philadelphia, Pa.
Tuxedo	St. Mary's S. S., Tuxedo, N. Y., through Niobrara League.
Moyamensing	All Saints', through Indian Hope Association, Philadelphia, Pa.
James M. Cushman	Miss Cushman, Holy Apostles', New York, thro' Niobrara League.

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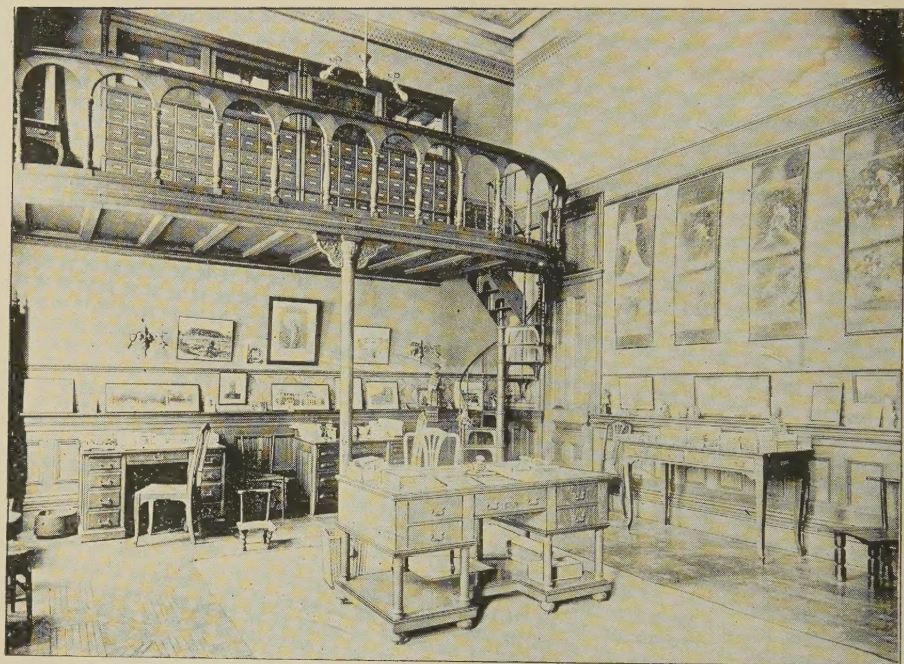
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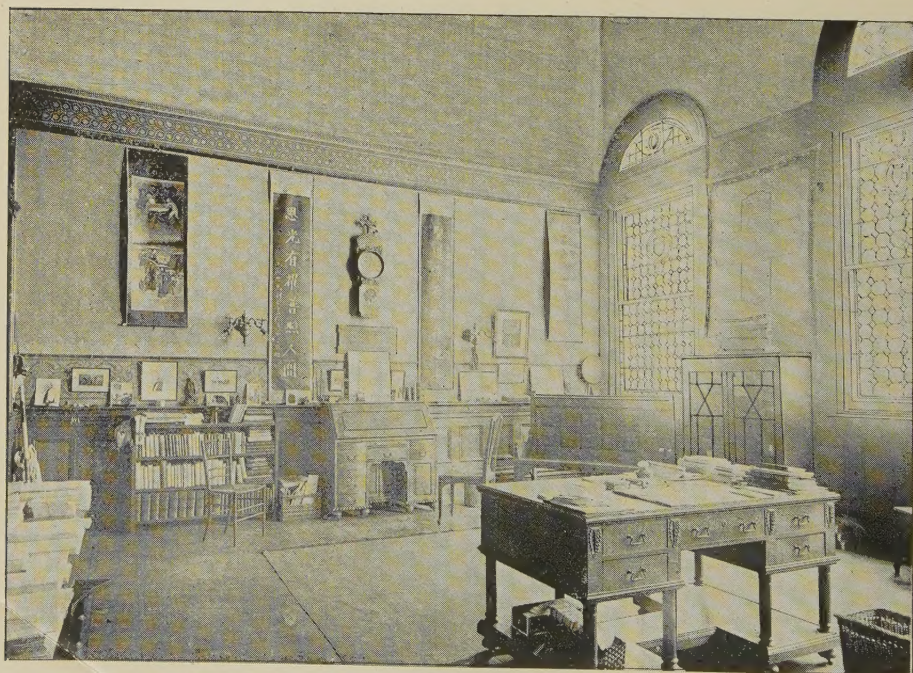
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